

Advent Review

AND SABBATH HERALD.

"Here is the patience of the Saints: Here are they that keep the Commandments of God and the Faith of Jesus." Rev. 14:12

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"LEAVING THE THINGS BEHIND."

Do not look back, my soul!
Behind, the billows roll,
That soon will oversweep
This path o'er which we weep.
These ways of toil and pain
Thou may'st not tread again.
Before thee lies the track;
Cast not thy vision back.

I know thy life is there—
Thy youth so strong and fair,
Thy time of promise fled—
The white brows of thy dead,
Thy courage and thy fears,
The wasted strength of years.
But vain to watch thy track;
Thou canst not win them back.

It helps thee not to-day
To moan and weep and pray
For precious things bereft.
Still bath the spoiler left
In thy neglected glass
Bright sands that swiftly pass
Toward evening, one by one,
While thy work is undone.

Thy morning gone too soon,
The waning afternoon
Will beckon thee to rest.
Oh! haste to wrap the breast
In armor of the light,
That terrors of the night
Be met and overpast
By conquering faith at last.

Weep not, my soul, nor stay
Enslaved by yesterday;
Behold an open door;
Its threshold crossed, before
Thy sight triumphant stand
Hills of the promised land,
Where, if thou wilt be free,
Shall thy to-morrow be.

—M. L. Dickinson.

The Sermon.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, PREACH THE WORD."—2 Tim. 4:1, 2

GOD'S WILLINGNESS TO SAVE.*

BY MRS. R. G. WHITE.

TEXT: "Before they call, I will answer; and while they are yet speaking, I will hear." Isa. 65:24.

SINCE he has made such gracious promises, why do we not trust God? Why do we not take him at his word? We must have increased faith. We must pray with our heart in our petitions, believing that God hears, and answers even while we pray. We have received rich blessings from him in these morning meetings. They are graced with the presence of Jesus, and we cannot afford to lose one of them.

I thank the Lord for these precious opportunities; but they will soon be in the past, and the use we have made of them will be recorded in the books of Heaven. We have been making advancement since these meetings commenced; but while I am grateful for what has been accomplished, I long to see each of you, dear brethren, ministers of Christ, clothed with power from on high.

God will hear the prayer of the contrite heart; he says he will, and what better assurance can you desire than the word of God? Your weakness and sinfulness are all known to him. While you cannot rejoice over this, you may rejoice that Jesus is your righteousness. Your very weakness may make manifest his grace and power; for your conscious weakness drives you to Him who is willing and mighty to help when you lay hold upon him by prevailing prayer. Will you trust your case in the hands of the dear Saviour, not to-morrow nor next week, but just now? Do not give way to a feeling of reckless unconcern as to your standing before God; but while your conscience is sensitive to sin, and you have the fear of God in your heart, it is your privilege to believe that you are "accepted in the Beloved." Are you sinful? it is for that very reason that you need a Saviour. He can cleanse you from all sin; he invites you to come to him with your burdens and trials, and if you come, he promises you rest.

But you must believe in Jesus, and act out your faith. At this meeting you may present yourselves before God in all your helplessness and great need; you may give yourself to him without reserve, but obtain no relief because you do not take as well as give. You surrender to Jesus, but do not believe that he receives you. Come to our dear Saviour as a child would come to a parent. Do not talk of your feelings nor preach the Lord a sermon; do not allow your thoughts even to wander; but come right to the point, asking for what you need in the simplicity of faith, and pleading the promises in the word of God. I feel sad that we know so little about faith. Let us put away our wicked unbelief, and this morning venture upon the promises of God, and prove his word. Could our eyes be opened, we should see Jesus and heavenly angels in the room, only too willing to bless us. Our prayers are too cold and lifeless; they lack fervor and earnestness. Let us urge our petitions as did Jacob; and we shall find that importunate prayer will bring us precious victories.

Do not choose darkness. Come out of the cold, dark caverns of unbelief into the upper chamber, where you may bask in the sunshine of God's love, and enjoy peace and rest in the presence of Jesus. Said Jesus, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." When you constantly complain of darkness, you represent to the world that you are not following Jesus, or else that he has deceived you. But, dear brethren, have you not been in the habit of talking darkness and unbelief? Have you not by so doing greatly shadowed the path of others, and led them to think that there could be nothing attractive in the truth,

nothing satisfying in the religion and service of Christ? Your words, your life, and your character have represented your religion; and how many souls have you discouraged, and balanced in the wrong direction?

Some are ever looking to themselves instead of to Jesus; but, brethren, you want to be clothed in Christ's righteousness. If you are trusting in your own righteousness, you are weak indeed; for you are exposed to the darts of Satan, and after the privileges you are now enjoying, you will have severe conflicts to meet. You are too cold. The work is hindered by your want of that love which burned in the heart of Jesus. You have too little faith. You expect little, and as the result you receive little; and you are satisfied with very small success. You are liable to self-deception, and to rest satisfied with a form of godliness. This will never do. You must have living faith in your hearts; the truth must be preached with power from above. You can reach the people only when Jesus works through your efforts. The Fountain is open; we may be refreshed, and in our turn refresh others. If your own souls were vitalized by the solemn, pointed truths you preach, cold-heartedness, listlessness, and indolence would disappear, and others would feel the influence of your zeal and earnestness.

There is earnest work to be done in the cause of God. There is a continual narrowing down on the part of the laborers, and their influence upon the people is less and less. The law of God is made void. Ministers from the sacred desk declare that it has no binding claims upon us. As the result, there is almost universal depravity; for the carnal mind is at enmity with God, and is not subject to his law. You need to have broader views of the truth and of your duty. It is not enough to have a set form of arguments to prove our doctrines. The truth must be in the heart of the teacher, a living principle, and not a mere theory. With your own hearts aglow with the love of God, and softened and subdued by his Spirit, you will be able so to teach the truth that other hearts will be affected by the same gracious influence.

Make it your aim to keep back nothing that is profitable to your hearers, but declare unto them the whole counsel of God. Present Jesus, the Saviour of sinners, and fasten minds upon him; let him be woven into all your preaching. It is your work to show the necessity of a change of heart and character, so that the claims of God's law can be fully met. True religion is nothing short of conformity to the will of God, and obedience to all things that he has commanded; and in return, it gives us spiritual life, imputes to us the righteousness of Christ, and promotes the healthful and happy exercise of the best faculties of the mind and heart. Infinite riches, the glory and blessedness of eternal life, are bestowed upon us on conditions so simple as to bring the priceless gift within the reach of the poorest and most sinful. We have only to obey and believe. And his commandments are not grievous; obedience to his requirements is essential to our happiness even in this life.

* Remarks addressed to the ministers assembled in General Conference at Battle Creek, Mich., in their morning meeting held Nov. 14, 1883.

We may expect great things of God. It is not as though we were making the sacrifice for men, and Jesus was reluctant to save. The cross of Calvary expresses his estimate of the worth of the soul, and his love for the fallen race. He is bending over the purchase of his blood, asking with inexpressible tenderness, pity, and love, "Wilt thou be made whole?" He invites, "Come unto me, and be saved. I have borne thy iniquities; by the stripes laid on me, thou mayest be healed." He is more willing to give the Holy Spirit to them that ask him than parents are to give good gifts to their children. But we must empty our hearts of iniquity. He will never reveal himself to us as a sin-pardoning Saviour until we feel that without him we are hopelessly lost, that to live in sin is misery, despair, and death.

Jesus, precious Redeemer! You cannot trust him too fully nor too soon. Wait no longer for better opportunities or holier dispositions, lest you wait too long, and Satan fasten his delusions upon you. Lift the cross at once; however hard it may be, he will give you strength to bear it. He is a tried friend, a friend in need. Our necessities touch his great heart of love. The argument that we may plead now and ever is our great need, our utterly hopeless state, that makes him and his redeeming power a necessity. When we confidently take his proffered hand, and walk where he leads the way, he will lead us into the light; he will guide us into all truth, and will clothe our lives with the beauty of holiness. But the holiness he is prepared to give us is not an exaltation of self, a Pharisaical self-righteousness; it is a principle in the heart that leads to a life of loving, trusting obedience. Then he will register our names in the books of heaven as heirs of eternal life.

Just before his cruel death, Jesus said, "The prince of this world cometh, and hath nothing in me." Satan could find nothing in the Son of God that would enable him to gain a victory. He had kept his Father's commandments; and there was no sin in him that Satan could triumph over, no weakness or defect that he could use to his advantage. But we are sinful by nature, and we have a work to do to cleanse the soul-temple of every defilement. Let us improve this precious privilege to confess our faults one to another, and pray one for another, that we may be healed. Let hearts sympathize with hearts; let love be without dissimulation. Put away sin; bruise Satan under your feet. Leave your weakness behind you, and, strong in the grace of Christ, press on to victory.

When you return to your several fields of labor, take up your work with a more intelligent trust in Jesus as your helper. Speak the truth in love, and in the demonstration of the Spirit, remembering that "this is the victory that overcometh the world, even our faith." Let the praise of God be in your hearts and on your lips; for he says in his word, "Whoso offereth praise glorifieth me." It is our privilege to show forth the praises of Him who hath called us out of darkness into his marvelous light.

—No matter how the world may go,
How dark its shadows be,
Or whether June's sweet roses blow
To gladden you and me;
There always is a time of day
Our voices may be heard,
When we can pause beside the way
To speak a pleasant word.

—Our perplexities and griefs are never alleviated by complaints and murmurings. By dwelling on our sorrows we only magnify them, and make their burden seem heavier still. Our Lord has taught us, by his own patient humiliation and suffering, that even the greatest hardships, the severest trials, and the keenest griefs, are to be borne in meekness and uncomplaining silence.

Our Contributors.

"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."—Mal. 3:16.

THE FUTURE FAIR.

BY S. B. DAVIS.

ON what foundation do you build,
Brother, your hopes for the future fair?
Do your walls reach down to the rocks below,
And rest securely there?
Sad wrecks lie round you on the sand—
The floods and sweeping storms are near;
Will the strong blast hurl down thy walls
Or blanch thy cheeks with fear?

On sure foundations would you build?
Brother, take heed to God's commands;
For fast and firm, while storms go by,
This rock of ages stands.
Alas! what folly 'tis to build
A mansion high and fair and grand,
With costly walls and lofty tower,
On sin's delusive sand.

THE FINAL AWARD.

BY A. SMITH.

"I LOVE the cause of present truth with all my heart," says one, "and long to do some great thing for its advancement. If I only had the talent to preach, or write for publication, or had I wealth wherewith to abundantly support the various enterprises connected with the cause, I should be known widely as a benefactor, and be spoken of with commendation, and, of course, in the final award, be one of those who would shine as the stars forever and ever, having turned many to righteousness." Such sentiments, if not often expressed, are nevertheless, doubtless, much indulged in thought.

Perhaps very few recognize the fact that no one possesses any more than a very limited degree of originality in thought or deed. The aphorism of the wise man, "There is no new thing under the sun," is as true in the sense of the text in the nineteenth century as it was in the days of Solomon. Of course there are new combinations and arrangements, but the materials composing them have been furnished by the accumulated thought and labor of the past. This is as true in theology as in the mechanical arts.

As an example, take a man who occupies a high position in religious circles. He is an eloquent speaker, and an able writer, and his praise is sounded abroad. But to whom does he owe his power of mind and vigor of body whereby he is able to do much for the cause of truth? To God. And should he do ten times more good than he now does, if he were able, he does no more than his duty. Luke 17:10. Under God, how much does he not owe to his parents, of whom he inherited strength of mind and body, and who trained him in the path of duty, often pleading with tearful eyes at the throne of grace for their perhaps erring son; and, in the final award, will not the patient mother reap a large share of her son's achievements? And then, too, how much he owes his success as an orator and writer to the study of the masters of rhetoric before him? To his loving, patient wife he owes a large share of his success. It is hers—

"To be found untired,
Watching the stars out by the bed of pain,
With a pale cheek, and yet a brow inspired,
And a true heart of hope, though hope be vain.
Meekly to bear with wrong, to cheer decay,
And oh! to love through all things."

When the minister goes from place to place he is treated with respect, and the best accommodations that God's people can provide are given him; and, in addition to all this, he is paid a reasonable salary out of money some of which, perhaps, in small bits, was consecrated with prayers and tears by the poor and un-

known, lonely jewels of Christ. Who can say that they will not reap abundantly of the fruits of that minister's toil? We are sure that men of God who stand nobly at the post of duty as ambassadors for Christ, will not be discouraged at this view of the subject. We would not in the least undervalue their efforts; and would not only "esteem them very highly for their work's sake," but, also, for their personal worth as our beloved brethren in Christ. But the lonely ones whose names perhaps are not known beyond a narrow circle of friends in this world, do not realize, perhaps, how great a work they may be doing for God.

The Lord's people have a special message committed to their hands at this time, and all are expected to give more than ordinary attention to the work. All who are finally redeemed are to be numbered with the 144,000, and are to "follow the Lamb whithersoever he goeth" in the kingdom of God. The closest union, the dearest relations, and the greatest diligence of action should characterize them now. May God bless our leaders from the highest to the lowest officers of our churches and societies. If we cannot all preach, we can pray, and by individual efforts bring souls to Christ. If we cannot all write for publication, we can carry books and papers and tracts to many who could never be reached in any other way. This would be real labor, attended sometimes with discouragement and weariness, exceeding that endured in writing and preaching.

The term "printing" suggests the thought that writers must wait for their reward until it will be seen what share God will give to the inventor and improvers of the printing-press, also to the editors, compositors, printers, and others who help to multiply and distribute copies a thousand fold. In the eternal world there will be different degrees of glory, but will not moral worth weigh heavier in the scale than intellectual strength?

Above all things, how important it is that God's people should now be a unit in purpose and action, in carrying the third angel's message to the world; and in the effort to acquire a holy, spotless character, that they may be found waiting for translation into the kingdom of God when Jesus shall appear.

A LOST ART.

BY ELD. R. M. KILGORE.

THIS is no longer confined to the Old World. While at Dallas a few days since, a friend invited me to inspect a rare specimen, which to my mind is a problem difficult for scientists to solve. Hewn and carved out of the solid, hard limestone is that which is not the likeness or image of any one thing in the heavens above or in the earth beneath, or in the waters under the earth, but a combination in one to represent the different classes of the lower creatures.

It has the form and crown of the crocodile, the head of the armadillo, the beak of the eagle, the horn and folds of the rhinoceros, the eyes of a turtle, the ear of the frog, the gills of the fish, the wings of the beetle; it has six legs, four of which are those of a common hog, on each of which is the foot of the African elephant; two of the feet are those of the sea walrus; the belly that of the common highland tarraquin; and the tail of the alligator. It is 3 ft. 7 in. long, and weighs 64 lbs. The whole is finely polished, and each part is perfect, and painted to suit, which of itself is beyond the ken of the artists of our day. They cannot compound the paint, which remains untarnished by the lapse of time, and the exposure to which it must have been subjected.

It was found by J. R. Riggs, July 22, 1882, in the bed of Horse Creek, Cedar Co., Mo. He sold it for \$1500. It was sent to the Smithsonian Institute for examination, where it was given the title of the *Great Unknown*. There

is not a mark or a hieroglyphic to tell of its origin. Had it been found in the region of the Pyramids, it would be assigned a place among the mythological gods of Egypt, and the mystery would not be so great. It has doubtless been the idol of some ancient tribe who knew more about the creature than the Creator, and whose shrine contained a god which represented all the creatures worthy of their adoration.

While the antiquity of the subject is undisputed, we shall wait to hear the deductions of the wise men of the earth, and shall doubtless be astounded when we learn that this and other evidences *recently brought to light*, afford sufficient grounds upon which to base the conclusion that this country antedates the Mosaic account! J. M. Parks, its present owner, will take it to the British Museum in London, in June next.

"THE SHARP, TWO-EDGED SWORD."

BY HELEN L. MORSE.

WE frequently hear such remarks as these: "If I had such a Bible as that, I might read it oftener than I do;" or, "I wish I could afford a Bible of that kind." It is indeed strange that any one will set out on a pilgrimage through an enemy's land to the celestial city, knowing that he must pass through wildernesses and over deserts and pitfalls, the location of which he is unacquainted, and not provide himself with the best edition of the best chart to guide him. But it is true that in many Christian families, even among believers in present truth, there will be found but one Bible, and that perhaps so defaced by careless usage as to be partially illegible, or so dusty from disuse as to be unpleasant to handle, or so small that it would take a microscope to read it, or so large that it would take a horse to carry it, or is in some condition that it is not attractive to the young, and not available to the old and feeble, and not desirable to any.

Few, comparatively, feel the importance of having a Bible of their own, which should be a reference Bible of convenient size, and adapted to their peculiar wants. Parents should provide each child with one as soon as he can use it. This is one way to make it loved more than any other book, and prized above every earthly possession. Without attention to this matter it is not possible to have one to refer to on the marches, and during the battles, and under all circumstances, as all have occasion to do. Those who feel that they cannot afford an expensive Bible, or question the propriety of investing so much in this direction, "know not what they do;" for none will enter through the gates into the city who have not learned to imitate Christ. None can learn to do this without a knowledge of his character, and familiarity with God's commands and instructions, which can be acquired only by an intimate acquaintance with his word. This will not be had in this world, with its distracting cares, alluring pleasures, and conflicting interests, unless every effort is put forth, and every sacrifice made, that outward circumstances may be favorable for its accomplishment.

In this, as in almost everything, we have what we are most anxious to secure. Very few are too poor to afford an album; to have photographs taken occasionally; to devote some means to sight-seeing and pleasure-seeking; and to indulge in many expenses that are necessary only to keep up with the lavish outlay of this most extravagant age. But a man's life consisteth not in the abundance of the things which he possesseth. Our standing at last will be estimated, not by the ability we have shown to keep pace with the downward march of a godless world, and a formal or fallen church, or with the onward march of science, the fine arts, and the intellectual, and social standard they have set up, but by our

practical knowledge of the word that "shall not pass away." The Spirit daily makes the solemn inquiry, "Lovest thou me more than these?" We may be as poorly clad as the poor widow, as poorly fed as Lazarus, as destitute of where to lay our head as Christ, and yet through the "word" carry the "open sesame" that unlocks one of the pearly gates.

Before the "two witnesses" "ascended up to heaven in a cloud;" that is, before the Old and New Scriptures were translated into so many languages, and editions so multiplied that they were reduced to a merely nominal price, a copy of the Bible could not be had for less than \$150. But in the primitive simplicity of that period people felt that they must secure it at any self-denial, and the humble savings of a life-time were frequently devoted to the possession of this precious treasure. Surely they will rise up in the Judgment with this generation, and condemn those who so lightly and carelessly go out among wolves without the "sword of the Spirit" to defend themselves. Christ showed the worth he attached to the desire on the part of his followers to give some substantial evidence of their appreciation of the great love wherewith he has loved us, when he said to Mary, who, though poor, anointed the feet of her Lord with costly ointment, "Verily I say unto you, whosoever the gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told as a memorial of her."

Chicago, Ill.

SINCERITY.

BY CHAS. P. WHITFORD.

A PRIVATE letter received from a friend contains the following: "I, for one, never thought it mattered so much which of the days we keep for the Sabbath, as how we keep it." Query: If we keep a day for the Sabbath which God never commanded, never blessed, sanctified, or made holy, will the keeping of that day make it the Sabbath?

Sabbath means rest; and the only Sabbath having any divine claim on mankind, is the day of the week on which God rested. But according to the view of our correspondent, the manner and spirit of its observance is of paramount importance to the particular day. But how such a theory can be made to harmonize with the words of our divine Lord and Master, is more than we can at present understand. The last benediction of the Coming One was, "Blessed are they that do his [the Father's] commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

Again the Saviour says, "If thou wilt enter into life, keep the commandments." Matt. 19:17. God has given commandments and ordinances, and promises salvation to those who will keep them. Now if we can continue to do things which are violations of the commandments, and the result be salvation in the kingdom of God, then there are two ways to salvation: We can obey God and be saved; or, if this is not so convenient, we can disobey him, and the result will be the same. To us this seems like a very doubtful kind of salvation. While we believe that it is a good thing to be truly sincere, we also believe that God will accept of nothing but strict obedience to his commandments. He will accept of none but godly sincerity. To be sincere in actions which are violations of the law of God, is dangerous sincerity. Let us hear the conclusion of the whole matter: "Fear God and keep his commandments; for this is the whole duty of man."

St. Augustine, Fla.

—Personal character should always be a resultant of true action, instituted for unselfish purposes. It is a meanness to make reputation a pursuit.

UNCHANGED.

BY N. J. BOWERS.

THE Scriptures teach that the Sabbath has not been changed by divine authority, by its being recognized in the legal code of morality, and by its being brought to view as the Lord's day of Rev. 1:10. Not only has the Sabbath not been changed as indicated, but it could not have been. We here take the position that the Lord himself could not have changed it at or after his resurrection, from the fact that it was impossible for him to do so. There is at least one thing impossible for God to do, and that is to lie. Heb. 6:18. Read Matt. 5:17, 18: "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

Remember, Jesus spoke not his own doctrine but his Father's, who sent him. John 7:16; 8:28. The Father spoke through the Son. They were one (John 10:30); therefore the law, of which the Sabbath was an essential part, could not have been changed by even the Father himself; because he would thereby have become the author of falsehood, as heaven and earth have not passed away. They yet remain. The Sabbath is therefore, up to the present time, unchanged.

Says one: "I grant the law is not changed; of course not. I don't believe the first day of the week has taken the place of the Sabbath. The Sabbath is *abolished*, not changed." I reply, The Saviour says: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." Then the Sabbath is not abolished, or has not *passed away*.

Says another: "Certainly, I agree with you; the law is not changed in the least item, it now enjoins the first day instead of the seventh. The day, not the law, is changed." I answer, If the day is changed, the law must be, necessarily; because it enjoins a definite day. It is the day of God's rest that is the Sabbath. This is what the fourth commandment requires. *The Creator did not rest on two different days, and bless them both.* Therefore Sunday has nothing to do with this commandment. It is an alien, and has no inheritance in it. Sunday is not the day of God's rest, but the day following. Luke 23:56; 24:1; Mark 16:9.

It seems strange that a law that at one time required a certain duty, at another requires just the opposite, without the slightest change in language, word, syllable, or letter. It is safe to say that such an anomaly cannot be found in all jurisprudence from the foundation of the world.

A SWARM OF SCRIPTURE BEES.

BY ELD. WM. OSTRANDER.

1. Be Converted. Acts 3:19.
2. Be Renewed. Eph. 4:23.
3. Be Obedient. Eph. 6:5.
4. Be Comforted. Col. 2:2.
5. Be Content. Heb. 13:5.
6. Be Sober. 1 Pet. 1:13.
7. Be Thankful. Col. 3:15.
8. Be Discreet. Titus 2:5.
9. Be Gentle. 2 Tim. 2:24.
10. Be Pitiful. 1 Pet. 3:8.
11. Be Courteous. 1 Pet. 3:8.
12. Be Wise. 1 Cor. 3:18.
13. Be Diligent. 2 Pet. 3:14.
14. Be Faithful. Rev. 2:10.
15. Be Zealous. Gal. 4:18.
16. Be Temperate. Titus 1:8.
17. Be Vigilant. 1 Pet. 5:8.
18. Be Ready. 1 Pet. 3:15.
19. Be Glad. 1 Pet. 4:13.
20. Be Holy. 1 Pet. 1:16.
21. Be Perfect. 2 Cor. 13:11.
22. Be Christ's. Gal. 3:29.

BAPTISM.

BY E. RUSSELL.

EVER since the time of the Reformation the subject of baptism has been controverted by Christians of all denominations. There has been great diversity of opinion in regard to the proper mode. Some contend for sprinkling; others hold to immersion; while still another class claim that it makes no difference in regard to the manner of applying the water, all that is required being to have faith in Jesus. As this is a Bible question it must be considered in a candid manner, and from a Bible standpoint. We will therefore look to see what the Bible teaches. We learn from Eph. 4:5 that there is but one baptism,—one true baptism,—in the same sense that there is but one Lord and one true faith. As there are two modes in use, sprinkling and immersion, it is evident that both cannot be right. If sprinkling is baptism, then immersion is not. If sprinkling is baptism, then Christ, who is our exemplar, must have been sprinkled. If he was sprinkled, then we should be sprinkled; but if he was immersed, then we should be immersed. Was Christ sprinkled, or was he immersed? In Mark 1:9 we read: "And it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan." Mark states that Jesus was baptized; therefore the whole question seems to rest on the signification of the word baptize. As the word baptize is not an English but a Greek word, slightly modified, the question will rest on the true meaning of the word in the Greek.

"*Baptizo*, to immerse repeatedly into a liquid, to submerge, to soak thoroughly, to saturate."—*Donagan's Greek Lexicon; Faculty of Presbyterian Theol. Seminary, Princeton, N. J.*

The above is from a theological professor of a church that practices sprinkling, and he informs us that *baptizo* means to immerse. Therefore, as the evangelist Mark has stated that Jesus "was baptized in Jordan," it is equivalent to saying that he was immersed in Jordan. And the Scriptures seem to convey the idea that such was the case, as they describe his coming up out of the water. Mark 1:10; Matt. 3:16.

It does not seem possible that any person can take the New Testament and read with an unprejudiced mind and come to any other conclusion than that immersion is the true method of baptism. But our friends who practice sprinkling will no doubt say, "Do not be too hasty in your decision; you may be prejudiced in favor of immersion, and therefore have not examined the other side of the question as candidly as you should." In order to satisfy the minds of all, we will call upon witnesses that cannot be accused of prejudice. We will first take the evidence of the Septuagint translators; and it certainly cannot be claimed that they were biased in favor of immersion. 2 Kings 5:14 reads, "*Ebaptisato en to Jordane*." Matthew says of those baptized by John, "*Ebaptizonto en to Jordane*." No one has ever questioned the correctness of the translation. All admit that Naaman dipped, or immersed, himself in Jordan. Then those who were baptized of John in Jordan were dipped, or immersed, in the same manner that Naaman dipped, or immersed, himself to cure the leprosy.

In regard to the manner in which John baptized, we will give the opinion of Dr. Barnes: "Washing or ablution was much in use among the Jews as one of the rites of their religion. It was not customary, however, to baptize those who were converted to the Jewish religion until after the Babylonish captivity. At the time of John, and for some time previous, they had been accustomed to administer a rite of baptism, or washing, to those who became proselytes to their religion; that is, who were converted from being Gentiles. John found this

custom in use, and as he was calling the Jews to a new dispensation, to a change in the form of their religion, he administered this rite of baptism, or washing, to signify the cleansing from their sins, and adopting the new dispensation, or the fitness for the pure reign of the Messiah. They applied an old ordinance to a new purpose. As it was used by John, it was a significant rite or ceremony intended to denote the putting away of impurity and a purpose to be pure in heart." Matt. 3:6.

Barnes says that baptism was not practiced until after the Babylonish captivity, and that John administered the same rite as the Jews; and it is generally conceded that the Jewish proselyte baptism was immersion, and is so stated by Lightfoot, Clarke, Stuart, and others. If John applied an old ordinance to a new purpose, and that ordinance was immersion, he certainly immersed. It is proved by these witnesses that Jesus was immersed. If we follow the example of the Saviour, ought we not to be immersed? Can we decide otherwise with the plain evidence before us?

We have the following plain testimony from Conybeare and Howson's "Life and Epistles of Paul," Vol. 1, p. 439: "It is needless to add that baptism was (unless in exceptional cases) administered by immersion, the convert being plunged beneath the water to represent his death to the life of sin, and then raised from this momentary burial to represent his resurrection to the life of righteousness." Dr. Chalmers bears similar testimony. Lectures on Rom. 6:4. "The original meaning of the word baptism is immersion; and though we regard it as a matter of indifference whether the ordinance so named be performed in this way or by sprinkling, yet we doubt not that the prevalent style of the administration in the apostles' day was the actual submerging of the whole body under water." It is here admitted that the meaning of the word baptism is immersion; and in the apostles' day, in the administration of this ordinance, the whole body was submerged under water. After this plain statement in regard to the example of the apostles, can we regard it as a matter of indifference whether we follow this example? Can we make the command of our Saviour of none effect by our tradition?

The testimony of the authors quoted seems to agree with the language of the apostle Paul, where he compares baptism to a burial. Rom. 6:4; Col. 2:12. As they agree with the Scriptures on this question, we shall have to accept their evidence. We leave it to the candor of the reader if we have not proved by those who advocate sprinkling, that immersion is the Scriptural method of baptism, as practiced by Jesus and the apostles. We might multiply evidence, but it seems unnecessary, as this subject has often been dwelt upon by ministers of all denominations.

In answer to those who claim that it makes no difference in regard to the manner of the application of the water if we only have faith, I would say, If we have true faith, we shall want to do as the Bible teaches, and not according to the promptings of our own minds. The way that the Lord has appointed can be the only right way; the way that God did not appoint must be the wrong way. Dare we trust ourselves in the way that is wrong? The Lord commanded the ark of the covenant to be carried on the shoulders of the sons of Kohath, of the tribe of Levi; but David adopted a new plan contrary to the command of God. Did it make any difference? Did the new way meet the approval of God? Let David answer: "The Lord our God made a breach upon us for that we sought him not after the due order." Let us seek the right way, and forsake the wrong way.

—Brave actions are the substance of life, and good saying the ornament of it.

THE REASON WHY.

BY A. FORD.

THERE appears to be sufficient evidence to prove that the real reason why some men try so hard to get rich is because they do not wish to feel dependent on God for food and clothing, but would rather get in a position where they can feel able to take care of themselves; and it would seem that in this way many break their allegiance with God, "Because that, when they knew God, they glorified him not as God, neither were thankful;" "and even as they did not like to retain God in their knowledge." Rom. 1:21, 28.

Many seem to be afraid to trust in God, and follow the path that he marks out for them, for fear they will come to want, be put to shame in some way, have a bad time of it, or be obliged to do things that they are too proud to do. They seem to forget, or not to realize, that "man's necessity is God's opportunity." Oh, how many precious lessons of faith, patience, and humility, we miss because we will not submit ourselves to God so that he may bring us where he can work for us! How few of us are willing to become poor that we may be rich!

Oakland Co., Mich.

AN ANSWER TO PRAYER.

BY ROSE F. MEAD.

THAT the Lord's name may be glorified and his children encouraged, I would write of what he has done for me in answer to prayer.

For the last three years I have been in a feeble state of health, and have suffered exceedingly with chronic inflammation of the stomach and liver, also of heart disease, which has been of long standing. Last September I was taken very much worse, being unable to take any but liquid food, and but very little of that; and for a few weeks at the last I could take only two or three spoonfuls of milk or broth in a day. I grew so emaciated and weak that it was with great difficulty I could turn myself in bed.

I failed so rapidly that my parents telegraphed to Battle Creek, Mich., for my only brother, fearing I might not live until he could reach us. After he came he felt from the first that it was not the will of the Lord I should go into the grave, and he talked with the brethren and sisters, and found they had experienced the same feeling. We called for them to come and have a season of prayer with us. At first they prayed for an understanding of the will of the Lord, and they all felt it was his will I should live. I was blessed and strengthened in a measure, so that I could take some more nourishment and could turn myself more easily in bed. Afterward, Dec. 25, they were called again, and the directions of James 5:14, 15 were followed. The Lord's blessing rested upon us, and our faith claimed the promise. I was relieved, and arose from the bed without human aid and sat up nearly an hour, when before I could not sit more than five minutes. In the evening I sat up an hour. From that time I began to mend, and the next day I was dressed and walked about the house. I weighed only sixty pounds then. In nine weeks from that time I had gained eighteen pounds, and am steadily gaining in flesh and strength.

I feel that the Lord has not done this for us alone, but that his name may be glorified and his cause advanced. I feel like consecrating myself to him as never before, to do what little I can for the One that has done so much for me.

Washington, N. H.

—Grace alone can preserve grace. When we get a particular blessing, we need another to preserve it; and without this we shall soon be shorn of our strength, and become as other men.

A NEW TRAIL.

BY GEO. STAGG.

"O ISRAEL, thy prophets are like the foxes in the desert." Eze. 13:4.

By request a sermon on the Sabbath question was recently preached here, the speaker being a prominent minister in the Dunkard, or German Baptist, denomination. The following shows the positions he assumed, among which will be found what I have denominated above "a new trail:"—

1. The Sabbath is first mentioned in Ex. 13:7, where it is called a feast; also in Ex. 16 something is said concerning the Sabbath.

2. God rested on the seventh day and recorded the event 2500 years after; that it was so is no question of dispute.

3. The ten commandments were written on tables of stone. These, as recorded in Ex. 20, cannot be the ten, because by actual count they are more than ten, as we shall find. Therefore which ten of these were the ones written on the tables of stone? The speaker knew that great and good men had counted and made them ten; but we can count as well as they. Let us see: "Thou shalt have no other gods before me," that is one. "Thou shalt not make unto thee any graven image," that is two; "or any likeness of anything that is in the heaven above," that is three; "or that is in the earth beneath;" that is four; "or that is in the water under the earth;" that is five; "thou shalt not bow down thyself to them;" that is six; "nor serve them;" that is seven. "Thou shalt not take the name of the Lord thy God in vain;" that is eight. "Remember the Sabbath to keep it holy;" nine; "Six days shalt thou labor; ten; "but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates;" eleven. "Honor thy father and thy mother;" twelve; and so on, making, in all, twenty-two. Now, which of these twenty-two were the ten written on the tables of stone? Moreover, of these so-called ten commandments, two are positive and eight are negative; and in Deut. 4:13 we are instructed that they (the ten commands) were to be performed; these could not be the ten, because that which is negative cannot be performed. This was the chief point, and what I have called the "new trail."

How many commandments are there? We will let one of the great and good men speak: Ten. Deut. 4:13. Who spoke them? The Lord. Deut. 4:12; Ex. 20:18. What else did he do with them? See Deut. 4:13; 5:22. What did he command concerning them? That they be performed. Deut. 4:13. What folly is it when this minister says that a negative cannot be performed. But did this not include the sacrifices and offerings? No; see Jer. 7:22, 23; Jer. 11:4. Is it not possible that it included something more than these ten commands? "He added no more." See Deut. 5:1-22.

Oswokie, Kan.

INTERNAL EVIDENCE THE BEST.

BY H. F. PHELPS.

THERE is nothing dearer, sweeter, or more precious to the disciple than the news of the return of the Master. When the sun was darkened, he might begin to look up; but when we have come down the stream of time until all those signs given by our Lord,—the darkening of the sun and moon, falling of the stars, distress of nations with perplexity, the sea and the waves thereof roaring, and men's hearts failing them for fear, and for looking for those things that are coming on the earth,—when all these are numbered with the past, are being daily recorded as historical events, then we

may learn a parable of the fig-tree, and all the trees. When we see the trees begin to put forth leaves we *know*,—no guess-work,—we know with a positive assurance, that summer is nigh at hand. So when we see these signs, we may know, with equal assurance, that the Master is near, even at the doors.

All this is good evidence. It is what may be called external evidence. All the world is advised of these things. These signs and wonders in the heavens and earth, disasters by sea and by land, are recorded day by day in the public journals; and to ease the minds of the timid, worldly-wise ones try to explain them away upon natural principles.

But to the child of God, to the one who loves the doctrine of the second advent, there is a more sure evidence if possible—the internal, that which is connected with the progress of the work. I have loved this doctrine for over thirty-three years. I love it still. My love has not abated one whit from what it was twenty, twenty-five, or thirty years ago, when I heard the minister say that it did not seem possible that time would continue five years longer. But this was man's opinion; and it will never do to fasten our faith upon man, or what man says. God had not said that: what has he said? "Thou must prophesy again before many peoples, and nations, and tongues, and kings;" and, "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory."

When we embraced the third message, one printing-press in Michigan was the center and the whole of our work. From it rays of light were going in all directions. But as well might a man talk of carrying on a farm of a thousand acres with one horse as to think of the work being accomplished by so small a means. Now when I try to realize the amount of work being done at Battle Creek, at Oakland, and in the Old World, I am glad. And when I know that these presses are among the very best, and are actually being crowded to their utmost to send out these precious rays of light to the many tongues and nations and kings of earth, then my heart rejoices.

And as I see our denominational schools carried on so successfully, sending out scores of laborers in all parts of the work, and to all parts of the world, I thank God.

But when I see the spirit of apostolic times begin to be manifested (for which I have been looking these many years) in the liberality with which the believers give means by the thousands of dollars to all the various enterprises; and when I know that missions will soon be established in all our principal cities, and in the islands of the sea, I thank God and take courage; for I know (no guess-work here, either) that if faithful a little longer we shall receive the crown of life.

May God help us, one and all, to be faithful to the trust committed to us, to gird on the armor anew, and press the battle to the gate. Soon victory will be ours to enjoy forever.

Crow Wing, Minn.

SELF-CONCEIT.

BY MRS. RETTA WEATHERBY.

THE man who has the truth is Samson-like in power, while he remains humble and wide-awake in the work of the Lord; but when he dallies in the lap of Self-conceit, and goes to sleep, she, Delilah-like,—aware wherein lies his great strength,—proceeds with the shears of error to clip off the locks of truth, until he is shorn of his mighty power and greatness, before he is aware of her intent. Then the Philistines, Avarice and Ambition, lay hold of him, blinding his eyes to his great loss, and by their deceitful lusts lead him a willing captive to the powers of darkness.

Beware of Self-conceit!

TOBACCO.

BY J. S. BUNKER.

HAVING had a struggle to quit using tobacco myself, and believing that there are hundreds kept out of the truth by the love of that filthy weed, I feel impressed to write a few words of my experience.

For a long time I doubted the justice of our churches in making the use of tobacco a test of fellowship, and also believed that such tests were based on speculative doctrines. I thought I could justify myself in its use by the Scriptures, often quoting from Romans 14 when trying to defend my position. But finally I found that there is no Scriptural license for its use, and that all such intemperate habits are forbidden in God's word, arriving at the conclusion that there is no man competent to judge in meats; for, says Paul, He "is damned if he eat, because he eateth not of faith;" and as faith comes by hearing, and hearing by the word of God, we must conclude that God's word is the proper judge. Paul is talking about eating, and not about tobacco-using. He speaks of one who is weak eating herbs, though tobacco was probably not referred to, as that herb does not make good greens.

But I find that when we try to search out any Scripture that will in any way allow the use of that filthy weed, we fail. And as all intemperance and filthiness of the flesh is displeasing to God, tobacco-using must be repulsive to a pure and holy Being when it occupies the temple where he should dwell. It not only pollutes God's temple, but fills the very air of heaven with its poisonous smoke and fumes. Oh, what an idol and king is tobacco, with its millions of slavish worshippers! It is placed in every hotel and store-house in the land, and is found on every railroad train and in every depot in the world. Wherever men dwell, it is worshiped. It occupies the finest show-cases, being wrapped up in fancy style, and put into beautiful boxes of exquisite design. It is put up in plugs, which are pressed and stamped at great expense. It is put up in packages, and advertized by costly paintings of beautiful ladies holding it in their hands. It is boxed up and stacked by the ton. Thousands of men are kept tilling the ground, that it may flourish and grow, and thousands are employed to manufacture and fit it up for market. Yet all the return it brings the world is insanity, poverty, and rags. But for all this, it is used and worshiped. Millions of men call for it at early morn, and only leave off its worship when sleep assumes the right to give rest to the clouded brain.

Can this be called idolatry? Let us suppose a decree should go forth that all tobacco-using must be stopped, and all tobacco must be burned up, root and branch, or else the worship of God be stopped, and every Bible and all divine truth be burned. If it were left to a vote of the world, with one month's consideration, can we imagine what would be the result?

To you, my brothers, who are trying to learn God's will, and are letting tobacco stand between you and Heaven, I wish to say, Leave it off forever! Go to the Lord in earnest prayer that he may help you to overcome. He will fill your mind with something better than tobacco. For, says he, "What agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." 1 Cor. 6:16, 17. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

—Add to your faith virtue and temperance.

The Sabbath-School.

"And thou shalt teach them diligently."—Deut. 6:7.

LESSON FOR THE FIRST SABBATH IN JUNE.

(See Instructor of May 28, 1884.)

(Acts 27:18-41)

LESSON SURROUNDINGS.

OUR last lesson left the ship on which Paul was sailing a prisoner to Rome at the harbor of Fair Havens in the island of Crete. A council had just been held to determine whether or not it was best to try to make the city of Phenice before lying by for the winter; and against the advice of Paul it was determined to make an effort to reach that place. Accordingly we find them at the beginning of the present lesson (verse 13) just weighing anchor for a port they would never reach, lulled into fancied security by the soft-blowing south wind.

TIME.—A. D. 60 or 62.

PERSONS AND PLACES.—See the last REVIEW under this head.

CRITICAL NOTES.

Verse 13. *South wind blew.*—"The temptation came at the dangerous moment. If they could only get round Cape Matala, five miles distant, this gentle south wind would send them in precisely the right direction, and Phoenix was then but 30 miles farther. *Their purpose.*—Of securely attaining Port Phoenix. The phrase expresses full confidence up to the moment of the typhonic blast. *Close by Crete.*—As the south wind passed them close to the shore.—Whedon.

Verses 14-17. *Euroclydon.*—"Of the same description as the furious winds or hurricane now called a Levanter—the wind blowing in all directions a perfect tornado. The etymology of this word seems to be very expressive of its character—the wave-stirring east wind."—Peirce. —*Bear up into the wind.*—Literally, "could not look at the wind," all the more expressive because in ancient ships eyes were painted on each side of the prow. *Let her drive.*—Send before the wind. *Island called Clauda.*—About 20 miles south-west of Crete. *To come by the boat.*—"The small boat which had hitherto been towed at the stern. It was an important means of escape in shipwreck, and the sailors availed themselves of the smooth waters in the lee of Clauda to haul it in."—Whedon. *Helps, undergirding the ship.*—"The timbers were in danger of parting, and they artificially strengthened the vessel by passing ropes round it over the gunwale and under the keel. This process is called *frapping* in the English navy; and before the large use of iron in modern shipbuilding the process was by no means uncommon in cases of great peril." *The quicksands.*—"The immense sandbanks on the northern coast of Africa, called on the map *Syrtes*. These were fatal to ships, and a persistence in its south-west course would have carried the ship directly thither."—Whedon.

Verses 18-20. *Lightened the ship.*—"The pressure of the storm was very great, and there is little doubt that the danger which had been apprehended had occurred,—in spite of the undergirding, the ship had sprung a leak, and the water was gaining in the hold. *The tackling of the ship.*—This was on the third day. The danger was now more imminent, and a part of the ship's gear would not have been thrown overboard without urgent necessity. *Neither sun nor stars.*—A most serious aggravation of the danger. The great reason which made ancient navigation perilous in the winter was, that the sky is then more overcast than at other seasons. Of course at that time they did not possess the compass, and were to a large extent dependent upon the sun and the stars for their bearings and steering when the compass was not available."—Revision Com.

Verses 21, 22. *Long abstinence.*—"Yet not total abstinence. Cooking had been impossible or difficult, and anxiety had destroyed appetite. *Stood forth.*—Assuming even in his fetters to make a regular and authoritative address. Before starvation and hopelessness had subdued this motley company they might hardly have allowed him the

assumption. *Life . . . ship.*—There were three clear points, as from a dark background in the future, revealed to Paul: the safety of every life, the loss of the ship, and the falling upon some unknown island. We thus see how partial and fragmentary even a true prophetic foresight may be. Besides these three points Paul was entirely uninformed. Little did this company now sorrow for the ship if only dear life is spared."—Whedon.

Verses 23-26. *The angel of God.*—"In the Acts of the Apostles ministry of angels is made conspicuous. See chap. 1:10; 10:3; 12:7; 16:9. *Fear not, Paul.*—It is a natural inference from these words that Paul himself had been experiencing fear. That he was not a stranger to fear, is evident from chap. 18:9, nor is he ashamed to own this in his letters. *Cesar.*—The Roman emperor Nero in Rome. *God hath given thee all.*—This seems to show that he had been engaged not only in prayer, but in intercessory prayer. Compare the language in Phil. 22."—Rev. Com.

Verse 27. *The fourteenth night.*—"That is, from their leaving Fair Havens." *The sea of Adria.*—See "Lesson Surroundings." *The sailors surmised, etc.*—They heard the sound of breakers, which is a terrible sound to seamen, and is often perceived by sailors when the ears of others would not recognize it. Thus it is true to nature that Luke should observe that it was the sailors who became conscious of this danger. As to that part of the coast of Melita, there must have been infallibly breakers on Kaura Point that night."

Verse 28. *Sounded.*—Dropped the long line into the water with a leaden sinker at its end to ascertain its depth. *Twenty fathoms . . . fifteen fathoms.*—120 feet . . . 90 feet. The rapid decrease of depth was alarming. They were now shoaling water, and the only possible expedient for safety was to anchor.

Verse 29. *Four Anchors.*—"The ancient anchors, being lighter than the modern, were used in large numbers, from four to eight in a ship, both at bow and at stern. These anchors were flung from the stern, because if the bow were fast and the stern loose, the waves might whirl the stern upon the rocks."—Whedon. It is generally believed (and the evidence seems conclusive though too long to be given here) that the island off which they were now anchored and which was called Melita, was the modern island of Malta, south of Sicily and 48 miles northwest of Clauda.

Verses 30-38. The sailors had determined to abandon the passengers and ship to their fate, and escape by means of the row boat, which they had hoisted on board at the beginning of the storm. Verse 16. Accordingly they made as though they would cast anchors out of the foreship to steady the vessel. This excuse was very plausible; and in order to effect it they would have to take out anchors in the boat. But their real design was divined by Paul; and he immediately told the centurion and the soldiers that if the sailors escaped from the ship, the soldiers and passengers could not manage her, and so all would be lost. With characteristic promptness the soldiers cut the ropes which held the boat, it drifted away, and was lost.

Verse 33. *Besought them all.*—"Once more we see the apostle in the position of command, as the only person in whom confidence was placed. Whatever he did now might be expected to have a distinctly religious effect upon the minds of the crew and the passengers. *Having taken nothing.*—He uses the words naturally, in their popular sense. Those whom he addressed knew what he meant. A fortnight had passed without any regular meal. Verse 21."—Revision Com. "No regular meals; eaten little and seldom—*Little or nothing*, as we say.—Peirce. "No regular meal."—Whedon. "First meal for fourteen days."—Mrs. E. G. White.

Verse 34. *This is for your health.*—Literally, salvation or safety. So also the revised version. Their greatest danger was from drowning. They had hard work before them, and it was necessary that they should recruit their strength. *Shall not an hair fall, etc.*—This was a proverb denoting exemption from the slightest harm. See 1 Kings 1:52; Matt. 10:30; Luke 21:18.

Verse 38. *Lightened the ship.*—They had given up all hope of saving the cargo; and they now cast it overboard for two reasons; First, they intended to run the ship around and wished her to draw as little water as possible; secondly, the

loose grain in the hold of the vessel had probably shifted to one side, causing the vessel to heel over in that direction. Unless the grain is packed in sacks, such displacement is very liable to occur. *The wheat.*—"In verse 5 we are informed that the vessel into which the centurion removed Paul and the other prisoners at Myra belonged to *Alexandria*, and was sailing into Italy. From verse 10 we learn that it was a merchant vessel; for mention is made of its *lading*, but the nature of the lading is not directly stated. In this verse we find, by the merest chance, of what its cargo consisted. The freight was naturally enough kept till it could be kept no longer; and then we discover for the first time that it was *wheat*, the very article which such vessels were accustomed to carry from Egypt to Italy. These notices, so detached from each other, tell a continuous story, but it is not perceived till they are brought together."—Blunt's *Coincidences*, p. 326.

Verses 39-40. *A certain creek with a shore.*—Such an inlet with a gradually ascending shore, not abrupt and rocky, would be a favorable place to ground the ship, favorable also for the shipwrecked ones to be cast upon. *Taken up the anchors . . . committed themselves to the sea.*—Margin, "Cut the anchors, they left them in the sea." "Casting off the anchors, they left them in the sea, at the same time loosing the bands of the rudders."—Revised Version. They evidently cut the ropes which connected the anchors with the ship. They were of no further use, for it was known that the ship would be destroyed. *Loosed the rudder bands.*—"The modern rudder, suspended by hinges, and swayed with a single handle, was unknown to the ancients. Their rudders were rather paddles, one on each side of the stern, which were bound up when they let the ship drift, and now "loosed" again when they purposed to steer to their point."—Whedon. The rudders were now absolutely necessary to steer the ship so as to reach the ground at the right place. The casting off of the anchors, the loosing of the rudders, and the hoisting of the mainsail were probably all accomplished at the same time.

Verse 41. *Place where two seas met.*—"Literally, if we may coin a parallel term, a *two-seaed place*. The strait which divides Salmonetta from the mainland unites the outer sea with the inner St. Paul's Bay. As the seamen sailed in from the east, they mistook the just visible part of the mouth of the strait for a bay, and, thrusting their prow into the clay shore, their stern took the force of the double sea, still agitated by the storm."—Whedon.

Verse 42. *Soldiers' counsel.*—"As each man must now save himself, the soldiers found it necessary each to separate himself from his prisoner. Yet if one escaped, his keeper was answerable with his life (See Acts 12:19; 16:27). Hence, a plot was formed to massacre the whole."—Whedon. C. C. L.

Our Basket.

"A little balm, and a little honey, spices and myrrh, nuts and almonds."—Gen. 43:11.

—Simplicity of character is a heart possession which is often despised and often cast out; but which, when once lost, is not easily recovered.

—To dread no eye and suspect no tongue, is the great prerogative of innocence—an exceptional privilege granted only to invariable virtue.

—Whatever the place allotted to us by Providence, that for us is the post of duty. God estimates us, not by the position we are in, but by the way in which we fill it. Every day brings its duties, and God will honor us if we perform them.

—Under the laws of Providence, life is a probation; probation is a succession of temptations; temptations are emergencies; and for emergencies we need the preparation and safeguard of prayer.—Austin Phelps.

—It is not possible for a Christian man to walk across a rod of the natural earth, with a mind unagitated and rightly poised, without receiving strength and hope from some stone, flower, leaf, or sound, nor without a sense as of a dew falling upon him out of the sky.—Ruskin.

The Review and Herald.

"Sanctify them through Thy Truth: Thy Word is Truth."

BATTLE CREEK, MICH., MAY 27, 1884.

URIAH SMITH, EDITOR.
J. H. WAGGONER, }
GEO. I. BUTLER, } CORRESPONDING EDITORS.

COLUMBUS AN ADVENTIST.

It may not be generally known that the discoverer of America embarked on his Western voyage in obedience to what he conceived to be a divine commission in fulfillment of prophecy. The results which have followed from his great discovery,—the development of this wonderful government, the United States, there being a necessity that such a government should here arise according to prophecy,—place his great achievement, the discovery of the new world, in the foremost rank of those events in which the hand of Providence has been conspicuous in the affairs of men.

Columbus was, of course, mistaken in many points, both as related to geography and to prophecy,—to geography in that he thought the land to be discovered by sailing westward was the eastern coast of India; and to prophecy in that he thought that when the gospel had been carried around the earth and the nations gathered into the bosom of the Church, that would be "the new heavens and new earth," prophesied of by Isaiah. Yet it is a noteworthy fact that this great enterprise which gave to the world a new hemisphere, and so stimulated the spirit of discovery that the whole earth was rapidly explored, is directly attributable to the gospel of Christ. For the great desire which he cherished to carry this gospel by the shortest and quickest method to all nations, was what nerved him to his almost superhuman efforts to carry his project into effect. There were other men of his time more learned than Columbus, others who held the same general views as to the form of the earth and the location of its continents, but no others who were impelled by a sense of duty which they owed to the truth and the gospel, to brave the hazard and bear the expense of an expedition to carry the truth to them. It was this that fired the soul of Columbus, and bore up his spirits through eighteen years of poverty and mendicancy, while he went from court to court, and patron to patron, soliciting the necessary aid to accomplish the vast projects that lay heavy by day and by night on his active mind.

Of this feature of the experience of the great explorer, the historian thus speaks:—

"This was the work to which Columbus consecrated his life, and it was for this he believed that God had singled him out and set him apart from his fellow-men. He was a most diligent student of the Bible. Its prophecies, he was persuaded, were to be fulfilled when rapid and easy communication was established between the uttermost parts of the earth, and all the human family were brought within the saving influence of the Holy Catholic Church. He looked upon himself as the destined 'Christ-bearer' to far distant and benighted lands."

A foot-note in reference to this statement reads as follows:—

"His son Ferdinand says that as most of his father's affairs were guarded by a special providence, so there was 'a mystery' about his name and surname. He was a true Columbus or Columba (a dove) inasmuch as he conveyed the knowledge of Christ to the people of the new world, even as the Holy Ghost was revealed in the figure of a dove at St. John's baptism. And as St. Christopher was so called—Christopher or Christ-bearer—because he had carried the Saviour, according to the legend, across the deep waters at his own imminent peril,

so this Christopher 'went over safe himself' and his company, that those Indian nations might become citizens and inhabitants of the Church triumphant in heaven.' The representations of Columbus as the Christ-bearer on the old maps are copied from the picture of the gigantic and popular saint,—St. Christopher,—which were common in the churches early in the sixteenth century."

Returning to the text, the history from which we quote gives an extract from a letter written by Columbus, as follows:—

"'God made me,' he said, 'the messenger of the new heavens and the new earth, of which he spoke in the Apocalypse by St. John, after having spoken of it by the mouth of Isaiah.'—*Select letters of Columbus*, p. 148."

"'In the execution of my western enterprise to India,' he said, 'human reason, mathematics, and charts, availed me nothing. The design was simply accomplished as the prophet Isaiah had predicted. Before the end of the world all the prophecies must be fulfilled, the gospel be preached all over the earth, and the holy city restored to the Church. Our Lord wished to do a miracle by my voyage to India. It was necessary to hasten his purpose, because, according to my calculations, there only remain one hundred and fifty years to the end of the world.'—*Letter of Columbus to Ferdinand and Isabella*."

The foregoing extracts we take from the "Popular History of the United States," by Wm. Cullen Bryant, pp. 101, 102. Mr. Bryant does us the honor to say that "he [Columbus] was as genuine a fanatic as Peter the Hermit, or a modern 'Adventist.'" In the time of Columbus the true church was "in the wilderness." He knew no church but the Roman Catholic, which is doubtless the reason he held the position he did with reference to that church. Had he lived in an age of greater enlightenment and freedom, with his original and investigative turn of mind, and his disposition to study the Bible, which the priests would fain prohibit from all laymen, he would have been most surely the disciple of a purer faith. As it is, it is a matter of interest to know that he was so interested in the prophecies as to make a calculation, according to the best light he could obtain, of how long a period would elapse from his day before the end of the world, and that he felt impelled to hasten his work of discovery because of the shortness of time.

INSPIRATION.—NO. 9.

IS THERE ANY DEGREE OF IMPERFECTION IN THE REVELATIONS OF GOD TO MAN?

This is an important question, and one which we would approach with the deepest reverence. It is one which the Bible itself should settle. How reasonable to suppose that if God gives us a revelation he will instruct us in it of its design and in what sense we should regard it. It is as proper for us to consult its pages upon this subject as any other contained in it.

In answer to the question, "Is there any degree of imperfection in God's revelations to man," we would say on general principles, It is perfect for the purpose for which it is given, but may not be perfect used for some other object. To illustrate: There are many tools constructed to do a certain work, and they are excellent if used to perform that work; but if used for some other work than that they would be found unsuitable.

God had an object in view in giving inspiration to men. It would be a reflection upon divine wisdom to suppose that when he bestowed it he made a mistake, and that it would not accomplish its purpose. But it would be no such reflection if it were applied to some other purpose to suppose it would not accomplish this object for which it was not designed. We believe some people make

a mistake here, and expect of revelation that for which it was never intended by its Author. If they make this mistake, they should not hold him or his book responsible for their blunder.

What was God's design in giving his word? We answer, That he might afford such instruction to man as would enable him to lead a life that will be pleasing to God here, and secure salvation hereafter, and to enable him to recover himself from a sinful state in this world. We claim that this revelation is perfectly adapted to enable man to accomplish these objects, and develop a proper character. It reveals to him enough of God to show him what kind of a being he is. It gives enough of the history of the past to show God's overruling providence in the affairs of men, and how he gives men free chance to act, and rewards and punishes obedience and disobedience. He reveals enough of the future to show the plan of God concerning man, the ultimate reward of the upright, and the condemnation of the wicked. It sets before man a perfect standard of moral principle by which he may form a perfect character if he will use the helps offered. And the whole is so arranged and designed as to develop a faithful, humble, trusting, and obedient spirit if we follow the instruction given.

That this is the design of inspiration the Apostle Paul declares. 2 Tim. 3:15-17. He says that "the Holy Scriptures are able to make us wise unto salvation, through faith which is in Jesus Christ. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Here the objects of giving inspiration are beautifully set before us. It is "to make us wise unto salvation." There never was a person who tried with all his heart to understand and obey the Scriptures, who will be lost. They are perfectly adapted to this purpose. They are "profitable for doctrine, reproof, correction, and instruction in righteousness." On every one of these points they are full and perfectly adapted to giving all the information any person needs. There is nothing wanting. In the moral instructions of the Bible there is not a flaw. They are complete; and the person who perfectly follows these instructions will be a perfect man, morally and spiritually, and have such a character as God can accept.

But this scripture does not say that such a person will be a perfect scientist, or philosopher, or historian, that he will have a perfect knowledge of all God has done or all he will do. The Bible does not profess to be perfect and complete as a history or a prophecy, in the sense that it gives a record of all the past or all that will occur. It tells the truth as far as it goes, but often does not tell all we would like to know. It does tell all we need to know in order that we may "be wise unto salvation." The object of the book is to save a lost race from sin and its consequences; and it is perfectly adapted to this object. For example, as a history. How glad we would be to know more about creation and the early history of the race. The account is very meager indeed. But it is sufficient to show us that God made the heavens and the earth and the race of man, and that he will punish the disobedient. How glad we would be to know more about Elijah's early life and that of many of the prophets; and how many instances in Kings and Chronicles there are where reference is made to histories which we cannot find in the Bible. We know the Bible account is incomplete. How precious it would be if we had a full account of all the early life of Jesus and all his sayings and doings. They must have been very many; for St. John says the world would hardly contain all the books if they were written. The histories we have, then, contain but a small part of those most interesting things

The Bible is not complete or perfect as a historical narrative. But it does give us all we need to know of Jesus to make us wise unto salvation, and much more than we are usually willing to obey.

It does not profess to be full and complete as a prophecy. 2 Pet. 1:19: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light which shineth in a dark place, until the day dawn, and the daystar arise in your hearts." This scripture shows most forcibly the importance of the prophecies we have. But the apostle's illustration of its uses is one which clearly proves it to be incomplete. It is that of a light, like a lantern, or a lamp in a dark place, "until the day dawn." We all value a light in a dark place at night. But how far short it comes of the light of day itself. So prophecy sheds a precious light on our pathway now in this world of sin. It is of inestimable value. But how imperfectly does it compare with the dawning of the day itself, when all darkness shall flee away, and "we shall see as we are seen, and know as we are known." Prophecy gives us sufficient light to get safely through the darkness of earth, like a lamp in a dark night, and this is all it professes to do. Hence, we say, Prophecy is imperfect in the sense of quantity or degree, though the light which is given through it is of inestimable value.

We here notice another scripture which we have already quoted several times in this series of articles. Num. 12:1-8. The first verses state that Aaron and Miriam, the brother and sister of Moses, spoke against him because of the woman he had married. They said, "Hath the Lord indeed spoken only by Moses? hath he not spoken by us?" Because of Moses' meekness he evidently made little reply. But the Lord summoned all three to the tabernacle, and he spoke to them from the pillar of the cloud at the door of the tabernacle as follows: "Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision and speak unto him in a dream. My servant Moses is not so, who is faithful in all my house. With him will I speak mouth to mouth, even apparently and not in dark speeches; and the similitude of the Lord shall he behold: wherefore, then, were ye not afraid to speak against my servant Moses?"

It is evident from this and other Scriptures that Aaron and Miriam were both prophets and had visions. Ex. 15:20. They evidently felt that because of this fact they were equal to Moses in the sense that they were blessed with revelations as well as he; therefore they took occasion to criticise his course. God was displeased with them for this, and informed them that there was a difference between his manner of communicating through Moses and that through the ordinary prophet, by visions and dreams, as he had also through them. With Moses he spake "mouth to mouth;" that is, he spake directly to Moses "as a friend speaketh unto his friend." Ex. 33:11. He showed to Moses "his similitude," that is, his personal appearance. But with them the case was very different. He spoke to them in a "vision, or a dream;" that is, in "dark speeches," as he expresses it in verse 8. Therefore, because they had taken occasion to criticise Moses, thus placing themselves on an equality with him, God was greatly displeased with them. Aaron and Miriam were both superior to Moses in age, which usually gave persons a preference in that period of the world. God had also used them both in his work, Aaron being the High Priest. Were it not for this one fact, that God had given Moses greatly the preference by manifesting himself much more fully to him, we could discover no impropriety in the elder brother and sister questioning his conduct so far as position was concerned. But this is precisely the basis upon which God places his censure of their course. His manner of com-

municating through Moses was greatly superior to the one by which he gave light through them. This showed that God took Moses into greater nearness to himself than he did them; and therefore it was wholly out of place for them to criticise Moses' conduct. And Miriam, who seems to have been foremost in this, went out of his presence a leper. God's special displeasure was upon her.

The bearing this has upon the subject is plain. God's method of communicating through Moses by directly speaking to him, and personally manifesting himself to him, is much superior to that of speaking through visions and dreams. We conclude, therefore, that there must be some degree of imperfection in the latter method; for the former could not be more than perfect. This imperfection must be indicated in the words which God himself used on this occasion. The one method he speaks of as being "mouth to mouth;" the other as "dark speeches." None of us will dare to criticise these words which the Lord himself uses. They do imply, to say the least, a lack of perfect clearness in this manner of communicating. Before drawing any further conclusions from this Scripture we notice another from the apostle Paul, which is a very important testimony on this subject. 1 Cor. 13:8-13. "Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass, darkly, but then face to face; now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity."

This language occurs in a lengthy discourse by this great apostle commencing in chapter 12, and continuing through chapter 14. It commences with the declaration, "Now concerning spiritual gifts, brethren, I would not have you ignorant," and closes with "Wherefore covet to prophesy and forbid not to speak with tongues. Let all things be done decently and in order." In this discourse he introduces quite a number of subjects besides this one, such as the unity of the church, charity, proper order in the church, etc; but it mainly relates to spiritual gifts and especially to *prophecy*. These gifts are placed in the church for its benefit, to enable it to accomplish its great object, the salvation of its membership and of sinners. Or, as he expresses it in another place, speaking of the same subject, "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. 4:12, 13.

The object of these gifts and of prophecy, then, is wholly that of our salvation from sin and death. They are blessed helps, means of grace in a world of darkness and temptation. They are to be desired or "coveted" (chap. 12:31), yet charity, or love, is of greater importance, and hence should be desired more. Charity never faileth; but prophecies and these gifts shall fail, or cease, when the perfect state is reached. But this crowning grace of love will be the ruling principle of the eternal world. In this scripture we have quoted, the apostle instructs us relative to the length of time these gifts will continue, and in regard to the nature and design of prophecy and the ground it was intended to cover, its degree of perfection, and the measure of light it was intended by the Creator to bestow. He gives us two illustrations to enable

us the better to understand the subject: that of the child before its mind is fully developed, and that of the "glass," or ancient mirror. In no other scripture in the Bible is this particular subject so clearly elucidated.

Let us closely examine this, point by point: "Charity never faileth;" "prophecies shall fail;" "tongues shall cease;" "knowledge shall vanish away;" "we prophesy in part;" "when that which is perfect is come, then that which is in part shall be done away." We know, therefore, that the gift of prophecy, or having visions, will not be continued after the perfect or eternal world is ushered in. All those special gifts of tongues and knowledge which are given to help us in this world of darkness will cease then. They will be no more necessary then than a candle would be in the blazing sun of August. The objects they were designed to enable us to bring about will have then been fully consummated. We notice specially, however, that they were not designed to be removed till the "perfect" is reached. That will never come till this night of sin gives place to the eternal day of glory long foretold. We have here, then, the most emphatic evidence of the perpetuity of these gifts in the church, including prophecy, till the "perfect" day comes. God designed them for the church during all this period. When his people live up to the conditions on which they are to be given, and his work needs them, they will appear even till the "perfect" day dawns. Then there will be no further use for them; probation will have closed, and all will have been saved who can be saved.

But not so with "charity," or love. The "perfect" state is where that will shine brightest. It is a plant of heavenly growth here, which has been dwarfed by the cold of unbelief, the darkness of error, and the miasmatic influences of sin. But there it will blossom and bear fruit in the fullness of eternal glory. Every heart will be filled with it.

But what ground is prophecy designed to cover in this world? "We know in part and we prophesy in part." Prophecy, therefore, is not designed to cover *all*. It is only *in part*. There are thousands of things we would like to know about God, Christ, angels, and the eternal world, that have never been revealed to us. We can never know them till we reach the eternal state. This world is but the preparatory, that the reality. In order to ever know them we must make use of the light given us through prophecy. Then at last the day will dawn before us. This light "in part" is given us solely that we may understand how to reach that state. It is full and perfect so far as affording us all the instruction we need on that special point. But "in part" when it speaks of other things.

He now illustrates the subject by the condition of childhood. The gradual development of a child's mind is one of the most interesting things in nature. How sweet their childish prattle! Their efforts to speak, how interesting! What dim and indistinct conceptions of subjects they are able to give us compared to the knowledge of a full-grown man! Yet we greatly prize the knowledge they do possess, and long to have them acquire more. The understandings and reasonings of a child are crude and imperfect. Yet the great apostle takes this very condition to illustrate the feebleness of the light of prophecy as compared with the far greater light of the eternal day. The knowledge the child obtains is valuable as far as it goes, and it may be sufficient for it to perform the work it has to do. But far greater knowledge will be required for manhood. So our knowledge of heavenly things is weak and childish as compared with that of heavenly beings. But what we have is very precious, and makes us long for more.

The apostle continues to illustrate the same subject by a glass, or mirror, through which, or in

which, we see "darkly." Dr. Clarke gives some excellent thoughts on this expression. He concludes that by a "glass," as our translation gives it, is meant an ancient mirror made of some kind of metal, which reflected but imperfectly, the modern glass being unknown. No doubt this is correct. He thinks the expression "through a glass darkly," is explained by the Jewish writers, who used quite commonly a term very similar. A revelation such as that through Moses, given in clear and express terms, they spoke of as a "clear and lucid glass;" while one given through visions or dreams they characterized as a glass or "speculum" which was not clear. He quotes from Dr. Parkhurst a definition of this term "darkly." He says it is from the Greek word *ainigma*, the perfect passive of *ainisso*, to *hint, intimate, signify, with some degree of obscurity*; an *enigma* in which one thing answers or stands in *correspondence* to, or as the representative of, another which is in *some respects* similar to it. Now, in this life, we see by means of a mirror, reflecting the images of heavenly and spiritual things in an *enigmatical manner*, invisible things being represented by visible, spiritual by natural, eternal by temporal; but then, in the eternal world, *face to face*, every thing being seen in itself and not by means of a representation or similitude.

We think this an excellent criticism or explanation. It brings forcibly to our minds the expression in Numbers 12:6-8, when this very distinction is made between the manner of communicating light through Moses, "mouth to mouth," and in "dark speeches" by "visions and dreams." The one was superior to the other.

There can be no question that the apostle Paul has in view in this illustration in which he speaks of seeing "through [or in] a glass darkly," this method of revealing prophecy by visions and dreams. This is the special subject of his discourse, which is closely connected and logical throughout, if we take this view of it; but disconnected, illogical, and wandering if we do not. It agrees perfectly with what the Lord said to Moses in Num. 12, with what he said through Peter of the word of prophecy, and with the evident facts which can be seen in visions and revelations themselves. Divine things are revealed in part, and with some degree of obscurity. The images are reflected but partially. The lamp of prophecy in a dark place is of inestimable value; because if we diligently follow its light, it will lead us safely through our dangers, just as a lantern will show us the dangers in our pathway, though it does not give us such a degree of light as the sun does. We are forced, then, by the language of Holy Writ, to draw the conclusion that there is some degree of imperfection, so far as clearness and fullness of light is concerned, in revelations from God through prophecy, ever remembering, however, that what is given is true and good.

We might make this conclusion doubly certain by considering visions and dreams in the Bible itself. Could Daniel understand his own visions until they were explained to him? Some points were not fully explained. In the books of Ezekiel, Zechariah, the Revelation, and in fact every prophecy, there are many things which the best of minds have puzzled over. Evidently many of them were not designed to be understood until the time was come when the key of fulfilling events should unlock their secrets. In Paul's writings there were "many things hard to be understood, which the unlearned and unstable wrest to their own destruction."

The great moral truths of the Bible are made very plain, so that any who desire to obey them can do so. Other portions of Scripture are not made so plain. The mind needs the special illumination of the Holy Spirit to understand them. This is best for us, so that we will be tested to see

whether we care enough about the light which God has given to seek for it with prayer and strong pleadings. Thus the concealed truth beckons us on to seek for heavenly wisdom and light from God, that we may understand his word. If all was made perfectly plain, we should not be incited to make such an effort, and our spiritual attainments would not be so great. The Bible is not therefore like an open space, in which all its rich treasures lie in plain view, to be grasped without effort; it is rather like a deep mine, which we must explore with light from God's Spirit and with earnest effort, being sure that rich treasures await our careful and energetic explorations. What, therefore, may at first seem like a fault in the Scriptures,—like a lack of clearness,—is really a blessing in disguise, testing us and leading us deeper into spiritual experiences. G. I. B.

THE BEAST AND HIS MARK.—NO. 4.

At the close of the last paper it was suggested that subsequent communications would deal with indirect testimony bearing on the mark of the Beast, and with objections to the theory that the Sunday-Sabbath constituted that mark. In the progress of the argument up to this point it has been shown, 1. That the Ten-Horned Beast represents the papal church; 2. That the great peculiarity of that hierarchy is its blasphemous assumption of ability to change the law of God; 3. That to acknowledge that ability would be to worship the power in question; 4. That in some way the Sabbath has been changed from the seventh to the first day of the week; 5. That such a change was not made either by God or Christ or the apostles, and that the seventh day is still the Sabbath of the Bible; 6. That the Romish church, which, according to Daniel 7:25, was to "think to change times and laws," claims that it has actually changed the Sabbath, and that Protestants by acquiescing in that change do homage to their church; 7. That the Sunday institution under these circumstances could properly be styled the mark of the Beast the same as the Sabbath is styled in the Bible the "sign" or mark of God; 8. That it is so regarded in the prophecy, is proved by the circumstance that those who refuse to receive the mark of the Beast are said to keep the commandments of God and to have the seal of God; things which could not be true of them unless they observe the seventh-day Sabbath, which is enforced by the fourth of these commandments, and called the seal of God in his word.

To the above considerations several additional ones are now offered, as heretofore promised, which are not as direct as the preceding, but which, taken along with them, furnish strong confirmatory evidence of their soundness.

It has already been shown that there is to be a struggle just before the coming of the Lord between the remnant church and the papal or Beast power. The conviction has also been expressed that the point at issue was to be the observance of the true Sabbath. An argument has also been presented to demonstrate the proposition that the Two-Horned Beast represents the United States of America, and that the latter government will undertake to enforce upon its citizens the reception of the mark of the Beast in the form of enactments compelling all, without exception, to keep the Sunday or suffer the penalties prescribed. Now if the theory offered is correct in regard to the mark of the Beast, then it might naturally be expected—as we have reached the time of the end—that a denomination of Christians would arise answering to those spoken of in Revelation 14:9-12, and that there could be discovered in this government at this time indications pointing to the origination of a movement for the enforcement of the Sunday-Sabbath as indicated above. Were it possible to present facts showing that these two things are

actually taking place, such a presentation would furnish strong support to the view offered in these papers, since the rise of such a body of Christians at such a time, and the inauguration of such a persecution by a government based as ours is upon principles of the broadest toleration in matters of conscience, are things so remarkable as to suggest the thought that the coincidence between them and the papacy cannot be explained satisfactorily unless it be granted that the views offered above are correct.

As it regards the first of these expectations, the proportions of this article will allow but little more than a bare mention of the fact that Seventh-day Adventists, who have existed for about forty years, claim to be doing the specific work marked out in the prophecy, and that they are the very people of whom John said, "Here are they that keep the commandments of God and the faith of Jesus." Rev. 14:12. They are observers of the seventh-day Sabbath, believers in the near coming of Christ, and they are the only denomination in the world who apply the prophecy of the Two-Horned Beast to the United States, teaching distinctly that the mark of the Beast is the Sunday-Sabbath institution, and that the time is near at hand when the observance of the latter will bring upon the individuals doing so the unmixed wrath of God as manifested in the seven last plagues. Rev. 14:9-11. Indeed, there is not a single feature in the faith of the prophetic people in question which is not exactly met in that of Seventh-day Adventists.* On the other hand, it is demonstrably true that no denomination of Christians besides them, which has arisen since the days of Christ, can make good such a claim, as each and all of them either have points of faith not in harmony with the teachings of those who can properly claim to be giving the message of Rev. 14:9-12, or else they are lacking in some of the important doctrines which such a people are required to hold.

Concerning the indications that this government will sometime become a persecuting power to the extent that it will fine and imprison men who conscientiously refuse to hallow the first day of the week, there is very much which might be said here, did space permit; but a few words must suffice. When Seventh-day Adventists first avowed their conviction that such a thing would take place, appearances were altogether against them. There was hardly an indication that such an event was possible. Years have passed, and how changed are the circumstances! It was formerly urged that the Constitution of the United States was so worded as to render impossible the oppression of any citizen on the ground of his religious belief. The objection seemed to be well taken; but events which are now taking place serve to illustrate the short-sightedness of man and the reliability of God's word. The press of the country is full of appeals from the various religious bodies of the land for the better enforcement of Sunday laws. Two political parties have already embodied in their platforms a Sabbath plank. One of these—the National Reform Association—unhesitatingly advocates such an amendment to the Constitution as will, among other things, render it possible for Congress to pass a law to compel every citizen of the United States to celebrate the first day of the week as the Christian Sabbath. Behind this movement are scores of doctors of divinity, presidents of colleges, ministers of the gospel, and judges of the courts. (See the work, "The Coming Conflict," published at the REVIEW Office, Battle Creek, Mich. Price \$1.00.) They present an array of talent and resources which have seldom characterized the incipient history of political parties.

Right on the heel of this movement comes another of similar tendencies in the form of an alli-

*For a full presentation of the points of agreement between the faith of Seventh-day Adventists and the prophetic people of Rev. 14:9-12, see the pamphlet entitled "Position and Work," published at the REVIEW Office. Price 10c.

ance which is to be broader than the old Evangelical alliance, so that it may embrace all Christian denominations to that extent that they can join their forces in securing, through legislation and otherwise, the better observance of Sunday, and in securing certain other ends which are thought to be desirable, and upon which Romanists and Protestants can unite. When such an alliance is once formed, it will not require the ken of a prophet to see the end from the beginning. When Romanists and Protestants make common cause in a matter like that of Sunday observance, their success will be a foregone conclusion. Indeed it has at last become so manifest that we are on the eve of a struggle which will eventuate in the union of church and State in this country, that very many far-seeing men who in nowise sympathize with Seventh-day Adventists in other views peculiar to them, unhesitatingly declare that they are right in their convictions on this subject. Let this take place,—let all “Christian laws and usages of the government be placed upon an undeniable legal basis”—the thing which the National Reform Party desires,—and you will have in this country a condition of affairs answering exactly to the requirements of the prophecy. Just how this will be brought about, it is of course impossible to tell at this juncture.

The prophecy teaches that this government, through its citizens, is to create an image to the Ten-Horned Beast, which will compel men to receive the mark of that Beast or suffer the penalty. An image is something designed to bear a resemblance more or less complete to the object which it represents. In a prophecy as highly symbolical as that of the 13th chapter of Revelation, the figures employed must be understood as barely shadowing forth in general outlines the truths which they are designed to inculcate. Where an image to the papacy is spoken of in such a connection, it must not be inferred that such an image will resemble its prototype except in very few of its most prominent characteristics. Those characterized in the papacy are the union of church and State and the enforcement of the tenets of the former through the decrees of the latter. Therefore let there be created in this country a condition of things in which the government shall be wielded for the enforcement of doctrines which belong properly to the domain of religion, and you will have in this nation an image to the papacy sufficiently exact to meet the demands of the 13th chapter of Revelation. When this is accomplished, let the church and the State unite in compelling men to observe the Sunday-Sabbath, and our nation, to all intents and purposes, will fulfill the prediction of the Revelator by causing its citizens to receive in their hands, or in their foreheads, the mark of the Beast.

In a paper to follow hereafter, certain objections to the preceding views will be considered.

W. H. LITTLEJOHN.

IMPORTANT QUESTIONS FOR CHURCH MEMBERS.—NO. 4.

Do you regularly take part in the prayer and social meetings? There is no Christian privilege that affords more present satisfaction than the prayer and social meeting. It is a place where one may for a brief period forget his weariness and perplexities in the hallowed association of brethren and sisters in the Lord. There, too, he may have his faith increased, his courage and hope revived, and receive the necessary strength with which to overcome temptations and withstand trials.

Such results cannot fail to bring peace, joy, and love to the heart, and consequently a contentment which it is not possible to obtain through worldly pursuits. Yet there are in our churches not a few who do not realize these benefits from attending the prayer-meeting. They are occasionally present, but are seldom encouraged. Their confidence in God is not increased, nor their faith in the message strengthened. The reason for this is

very evident. This class do not attend the prayer-meeting because they really delight in it. Their consciences often shame them into attendance after a protracted absence. They yield simply to quiet the faithful monitor. But when there, they take no part in the exercises of the meeting, hence derive no satisfaction from going.

To those who thus attend meeting, the prayers and testimonies appear dull; the members present seem to have lost their interest, and they themselves return home feeling that the prayer-meeting is of little practical value anyway. Of course they do not mean to go to the next one, because they derived so little satisfaction from this; and so their interest in the prayer-meeting soon becomes to them a thing of the past. In due time their spirituality is at the lowest ebb, and they are consequently seen at meeting only when a minister is present, and then just long enough to listen to his discourse.

There is another class who are quite regular in attendance at the meetings, but take no part in the exercises unless they happen to “feel like it.” If a person speaks in social meeting simply because he *feels* like it, he is quite as apt to do harm as good. For if the feelings alone prompt one to speak, he will most likely talk out his feelings. Such a testimony is purely a selfish one, as it is only calculated to draw attention to the possessor of the feelings. A testimony of this nature does not encourage others or revive their drooping interest. It cannot inspire faith in God; hence if indulged in by even a respectable minority present, the meeting becomes spiritless, and it would not be a strange result if some should slacken their efforts to attend such meetings.

The social meeting is not the place to talk our gloomy feelings. The relation of our trials only tends to depress the spirits of others. Besides, it savors of murmuring and complaining, which the Bible expressly forbids. If you, my brother or sister, have been guilty in this direction, resolve to do so no more. It does not help you in the least to overcome, and does others no good. Lose sight of your poor feelings. See if you cannot think of something the Lord has done for you, and, as did the Psalmist, say, “Come and hear, all ye that fear God, and I will declare what he has done for my soul.” Ps. 66:16. Others, upon hearing the Lord thus magnified, will be made glad, and with you will rejoice in the power of his saving grace. Exalt the power of God. Talk faith in the triumph of the truth, and exhort to faithfulness in every duty. By thus offering praise you will glorify God, encourage others, and yourself receive strength for future emergencies.

But one may say, You would not have me talk courage to others when sorely pressed by trials till I myself feel nearly discouraged, would you? Why not? It is the duty of every one to rise above such things by the power of faith. What would you think of the minister who, because he was passing through some severe trial, should stand in the desk and say, “I don’t know, brethren, as it is of any use for me to try longer to overcome. My trials are so numerous and so great I do not believe I can withstand them and go through. I am so discouraged that I really cannot tell what I will do.” Do you think such labors would benefit the church? How many would testify that the meeting and the labors of the minister had been sources of encouragement to them? Every member of the church would doubtless condemn such a course of working as injury to the cause.

Yet we have heard members of the church talk in just such a strain. If the minister who would take such a course is culpable in a large degree because of the measure of influence he wields in the church, why is not the lay member responsible for such actions according to the influence he is capable of exerting? No matter what a minister’s *feelings* may be when before the brethren, it is acknowledged by all to be his duty to stimulate virtue and confidence in his hearers. If his trials are nearly weighing him down with sorrow, he must not call attention to himself or his feelings, but earnestly preach Christ, and a never-yielding faith in his power to save. Why not, then, brethren, when you attend prayer and social meeting, smother your poor feelings, and talk only those things that will bring hope and good cheer to the hearts of others?

It is the duty of every one to do this. Do you

fear the Lord? Then you will often speak words of encouragement to your brethren. Hear the word of the Lord upon this point: “Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.” Mal. 3:16. My complaining brother, did you ever stop to think that whenever God’s children meet, the Lord himself listens to hear what each will say? How would you feel, if you could look in that book of remembrance and see a record of your testimonies, and, it may be, their effect upon the brethren who heard them? Would it not be a book of painful remembrances to you? Or, if you, my devotional brother, could examine in that book the records of meetings you have attended when you did not *feel* like bearing a part, and there see the testimonies of your brethren, and the good influence they had upon others, how would you feel to hear no record of cheering words from yourself? Would it not recall misspent opportunities, and unfaithfulness on your part? All those who have been faithful on such occasions have the promise of becoming a part of God’s special treasure in the day when his jewels are gathered. It is a service that does not go unrewarded. Verse 17.

But does any one really think that a relation of personal difficulties and trials are a service to God? There are those whom the Lord accuses of employing strong words *against* him. He says: “Ye have said, It is vain to serve God; and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts?” Mal. 3:14. There are in the church now those who virtually repeat these words. They come to the assembly of the saints where God is listening, and they say they do not make the progress they ought to, and have tried in vain to overcome; therefore they are discouraged in trying to serve God. In this their words are certainly against the Lord, in that they savor strongly of unbelief, which discourages others, and so hinders the work of God.

Thankfulness to God openly expressed has often been the signal for the Lord to work miracles in the deliverance of his people. On one occasion Judah was besieged by overwhelming numbers of the armies of Moab and Ammon. Jehoshaphat, their king, was greatly afraid, and knew not what to do. As the men of Judah with their wives and little ones stood tremblingly awaiting the result, one of the company, animated by the Spirit of God spoke noble words of courage, assuring them that the Lord would rescue them from their perilous situation. The king was so much encouraged by these remarks that on the next day, as he led out his people to meet the enemy, he addressed them as follows: “Hear me, O Judah; . . . believe in the Lord your God, so shall ye be established.” He then appointed men to go before his army and sing, “Praise the Lord; for his mercy endureth forever.” A strange way to go out to battle, was it not? Yet the Lord recognized this song of praise, expressing confidence in him, and immediately smote the enemies of Judah that none of them escaped. See 2 Chron. 20.

The case of Paul and Silas when in prison, with their feet fast in the stocks, and their backs smarting under the scourge of Roman rods, is another notable instance where God hearkened to hear his praises sung under severe trial. In response his power was manifested in their deliverance. The foundations of that old Philippian jail were shaken, its doors were unbarred, and the prisoners’ bands were unloosed. What a wonderful deliverance, you say. But it is in nowise probable that God would have thus wrought for the apostles at that time, had they let their feelings control them, and only talked of the hardships and discouragements of the way.

“And they overcame him by the blood of the Lamb, and the word of their testimony.” Rev. 12:11. God has provided means for our encouragement, which will prove effectual if we will but act well our part. But if we yield to fear and unbelief, and so allow precious privileges so graciously given to be neglected or be used on the side of the enemy, ours will indeed be a sad condition at last. Rev. 21:8. May we as a people improve all our opportunities to the glory of God.

Walla Walla, W. T.

J. O. CORLISS.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126:6.

"AND HIS DISCIPLES FOLLOWED HIM."

BY MARY E. INMAN.

O BLESSED privilege to follow Jesus;—

To day by day keep close to him,
Though flesh grow weary, faith nigh faileth,
And eyes grow dim.

How sweet to know the path that we are treading,
Was trod by Him who gave his life for us;
That though for us be suffering and sorrow,
He suffered thus.

And though our road be thickly strewn with briars,
His sacred feet have trod the way before;
And burdens that are heavy on our shoulders,
He meekly bore.

And shall I try to find the sunny places,
And seek the paths where brightest flowers grow?
Shall I seek only my own ease and pleasure?
He did not so.

The servant is not greater than his Master;
And if his meek disciple I would be,
I must not shrink, though weary, toil and burdens
He sends to me.

Lord, as I pass along life's dusty highway,
Oh may thy guiding hand be e'er with me;
And when thou comest in the clouds of heaven,
Take me to thee.

A VISIT TO GERMANY.

IN company with Eld. B. L. Whitney I spent about two days with our people who keep the Sabbath of the Lord in the eastern part of Prussia, near Elberfeld. There are about fifty who observe the seventh-day Sabbath in this vicinity; not quite all of them, however, are members of the church. Perhaps it is well known to most of the readers of the REVIEW that some of these commenced to observe the Sabbath through the labors of a man by the name of Sinderman, over ten years ago. He came to believe in the Sabbath by studying the Bible. He found others who believed with him, and in this way the Sabbath truth was planted here in Germany. There were other doctrines which he held very strenuously that were not in harmony with the truths of the Bible. Elds. Andrews and Ertzenberger visited this company, and preached to them the truth more perfectly; and nearly all embraced the views held by our people.

After this Eld. Ertzenberger held meetings in the vicinity, and quite a number of others embraced the truth also, so that now we have two churches in this section of the country. The brethren live at quite a distance from each other, scattered here and there. Many of them are engaged in the business of silk weaving. They have their looms in their houses, and weave by hand. They have very fine specimens of work to present as evidence of their skill in this business.

The Sabbath during our visit was very rainy. We hardly expected many would come out. Our meeting was at a private house, and we were happy to meet with over thirty. Some of them had come on foot a long distance through the rain, as many as nine miles, men, women, and children. They do not have teams of their own, and are, some of them, poor. One brother has been imprisoned several times because he does not send his children to school on the Sabbath. The laws of the German Empire are very strict on the subject of education. All are obliged to attend school, and it holds six days in the week. This brother has been fined and imprisoned because he could not conscientiously obey this law. He has, however, so far won the respect of the authorities by his course that they are lately very lenient with him and give him privileges they would not to others.

We held five meetings with these friends, speaking to them through an interpreter, Bro. Ertzenberger acting in that capacity. We were sorry to

find some trials existing among them, which seemed to interfere with the freedom of the meeting the first day. But we tried to give them good instruction in reference to such things, and on Sunday the spirit of tenderness and love came into our midst and many were in tears, and all hearts seemed to be softened. We left them after our short acquaintance feeling much better; and they showed gratitude for the privilege they had enjoyed, a large number of them going with us to the train a mile distant, and manifesting much regard for us. These German brethren are sensible, conscientious people, on an average fully equal to those of America or any other country for intelligence and virtue, as far as we could discern.

We were much pleased with the appearance of Germany and the Germans. It is no wonder to me that this nation is taking such a leading position among the nations of earth. When one travels among the different peoples of Europe, he will soon notice the difference between them. The Germans are a large, strong, and intelligent-looking people. They are evidently not a "run out" race. Vitality, and strength, and mental power are manifest in their very appearance. The world owes much to the German race. Indeed, the Anglo-Saxon race are of German origin.

My heart has felt burdened that we are doing so little for the German people. Unless I greatly err in judgment, England and Germany are among the best fields of Europe for the preaching of the truth; and yet how little we have done in them to bring the truth before the masses. As I look around and see the multitudes of intelligent people who are wholly unacquainted with it, my heart goes out for them.

Why have we made so few efforts to reach this people? The laws are in some respects far more favorable in Germany than in France or Switzerland. In the latter country there is such a heavy tax on those who act as agents or colporters that it is hard to make a success of selling enough publications to leave any profit after paying the tax. The law affords but little protection also from mobs or those disposed to be troublesome to those holding religious meetings. But in Germany those things are more favorable. There is no such tax to pay, and if those who hold meetings notify the proper officers and say nothing against the government, officers are obliged to be present and protect the meeting from disorder, and the laws are very strict.

I can but feel that if the truth is preached in this country with energy and with good sense and the love of Christ, many honest souls will be reached. The people are all educated to read and write, and why are there not good opportunities to present the truth, with hopes of success? May God raise up laborers among the Germans, and may he put energy and the love of souls into the hearts of those who can speak that tongue, that things may move forward with more vigor, and a greater work be done.

G. I. B.

INDIANA.

WOLF LAKE.—Met with this church May 17, 18. Found the young converts firm in the truth. Especially was I pleased to see the interest that was manifested in the Sabbath-school and social meeting. The enemy is hard at work, but it only serves to strengthen the brethren. This church is a model of harmony and brotherly love.

J. S. SHROCK.

WALKERTON, WOLF LAKE, AND RADNOR.—I held meetings at Walkerton April 25 to May 1. There is some interest among those not of our faith. I think that as many as six are keeping the Sabbath who have not as yet united with the church, and several others are investigating. If those connected with the church there will come up on all points as they should, others will come into the church, day, May 4.

I was at Radnor with Bro. Rees, May 16-19. Was at Wolf Lake May 3, 4. Baptized six on Sun-

The interest is quite good yet. Seven were baptized on Sunday. Three were received into the church. The others were those who came in when the church was organized a few weeks ago. There is a good basis for a Sabbath-school here. The members expect to let the contract for the building of a house of worship next week. It is to be a frame building, 26x38 ft. I should judge that there are quite a number in that vicinity who will yet embrace the truth if they can have the necessary help. The school-house in which we held our meetings was much too small for our audiences.

WM. COVERT.

MINNESOTA.

LAKE SYBLE, OTTER TAIL Co.—Began meetings at the above place May 4; up to the present date, have held ten meetings. Our congregations have not been large, yet the attendance has been good, considering the busy season, and the size of the settlement. Several are convinced of the truth as thus far presented, and we hope that a few will obey God. Bro. H. Hewitt has been with us thus far, and has rendered very efficient help. Pray for us, and the work here.

WM. SCHRAM.

May 18.

AVOCA, MURRAY Co.—Have now been in this county two weeks, and have held meetings in different places; but the most have been held in and near Avoca. There are many Norwegians here, and some Swedes; but seeding and much rain have hindered some from attending, and others are afraid to come. They say, "If it had only been Lutheran, we would gladly have gone." The word of God, however, has made a deep impression upon those who have heard, and I hope some will give their hearts to God, and live out the truth.

I have appointments out for two weeks yet. To-morrow night I speak in Tracy. Bro. Eastman and Swensgaard work with books, tracts, and papers, and invite the people to attend the meetings. In this manner many have their attention called to the precious truths belonging to this time, and for this I rejoice. I wish to be remembered in prayer.

May 7.

L. JOHNSON.

AMONG THE CHURCHES.—It is some time since I reported any labor. My strength has not been equal to the demand at all times; but I can speak of good courage in the Lord, and much of the blessing of God. I have attended meetings at Hutchinson, Medford, Good Thunder, Eagle Lake, Golden Gate, Pleasant Grove, Dodge Center, Otranto, and St. Paul; also in Iowa and Dakota. The Lord has greatly blessed us in these meetings, and I have enjoyed much liberty in speaking to the people. While trying to set before the brethren the important work of our time and the responsibility of our position because of the truth God has committed to us for this generation, and they in turn have consecrated themselves and given of their means to forward the work of God in its different branches, it has seemed as though the light of heaven shone upon every countenance, and the blessing of God filled every heart. We could but praise God for his goodness, and for his wonderful works to the children of men. We have many things to encourage us here in Minnesota, but we never felt the need of laborers in every department of the work as now. May God roll a burden of work upon his people as never before, and give a real spirit of labor for souls.

O. A. OLSEN.

ARKANSAS.

CURTIS.—I have been holding meetings in Hart's Chapel (M. E.) three miles east of this place. The interest seemed good at first, but hard rains and busy times have hindered much. Finally the Methodists decided that they did not wish to hear any more of the word of God, and the church was closed. Two or three are keeping the Sabbath, and several others are very deeply interested. They are anxious to have meetings there again as soon as crops are laid by, when they will build an arbor for meetings.

Several in Curtis have become interested through reading the *Signs*, and have been urging me to preach to them; so I began meetings in town last evening. Hope the Lord may be with the work here, and seek out such as shall be saved.

May 19.

P. C. SHOCKEY.

WISCONSIN.

DEBELLO.—Held meetings with the church at this place, Sabbath and Sunday, May 17, 18. Our meetings were seasons of profit to those present. We celebrated the ordinances on the Sabbath. Held in all four preaching services, two Bible-readings, and a business meeting. One member was added to the church, and seven persons joined the Tract Society. A club of 5 *Signs* was taken for missionary work. Obtained two subscribers for the REVIEW. A. MEAD.

KANSAS.

CHARD AND SNOW HILL.—Learning that there was a company of Sabbath-keepers at Chard, I visited them April 30, and remained one week. Held thirteen meetings and Bible-readings with them, obtained seven subscribers for the *Sentinel*, one for the REVIEW with premium, and sold some books. If a series of meetings could be held here, I think much good would result. They now have a Sabbath-school of eighteen members.

The district quarterly meeting for No. 12 was held at Snow Hill, May 9-11, and was an encouraging season. The reports from the several societies showed a large increase in the amount of missionary work done since last quarter. This is what we love to see. Three were re-baptized, and the ordinances were celebrated. Nearly all of the brethren at this place are growing in the work and in the knowledge of the truth.

May 19.

R. F. BARTON.

LEHIGH AND HILLSBORO, MAY 14.—Bro. Schrock and myself went to the first-named place, Apr. 28. So far I have preached eighteen times, and have held seven Bible-readings. Found some interested ones, but many think we are the true anti-Christians. But God does give us victory. Several have already kept two Sabbaths; others are convinced.

In Hillsboro, although I have preached only twice, several of the leading men, German-Baptists, are fully convinced on the Sabbath and nature of man. Many a night we are up till twelve and even as late as two o'clock. One merchant in Hillsboro especially fully sees the truth. Many a tear has he shed in the last few days. Although his family are all very bitter, yet he is trying to shape things to obey. The German-Baptist minister preached two sermons on the immortality of man; another one is coming to-day. They are doing everything to stop the work; but I feel the Lord is working, and do not fear. Some of the professed Christians (!) of the place said they would gladly give \$5 apiece if they could only get us away; while a worldling said he would give \$25 a year if we would only stay.

Although I am much worn, yet I feel it is sweet to work for the Lord, and I can but praise him for his assisting grace and especially for the light I have received from him of late. He is good to us!

Bro. Schrock is doing nobly in colporting. He has already received 22 paid subscriptions, and 15 unpaid ones for the *Stimme*; he also sold about \$1.00 worth of tracts.

Reports from other places are becoming more and more favorable. God's Spirit seems to move many among the Germans. May God send us more laborers, and may we soon have books to sell to those who are searching. May the remnant people often remember the German work as they seek a throne of grace. R. CONRAD.

MICHIGAN.

VASSAR.—Sabbath and first day, May 10, 11, were good days at Vassar. On the Sabbath twelve willing souls were buried with Christ in baptism. The attendance was large. This baptism was mostly the result of Bro. Van Horn's labors during the winter. Others are to be baptized soon. The Sunday services were fully attended by the brethren and many from the town. The house of worship was better filled than usual, both in the afternoon and evening. The subjects presented were the United States in the light of prophecy, and the Constitutional amendment. The deepest interest was manifested on the part of some. The honest in heart will believe and obey. My relations with Dist. 8, though full of care and labor, are most pleasant. In living and doing is, after all, the only

true joy. May my brethren's hearts and my own heart, as well as our hands, be filled with labor.

D. H. LAMSON.

SICKLEVILLE, GRATIOT CO., MAY 16.—We commenced a series of meetings about two and a half miles southwest of this place, in the Wright school-house, on the evening of May 5, with quite a degree of interest. The people thus far have been very kind to us, and some seem eager to know the truth, though we have not yet presented the Sabbath question. We anticipate fierce opposition from the clergy, as there are four different denominations here (F. M., M. E., U. B., and Evangelical), two of whom have the school-house every alternate Sunday night. We ask the brethren to pray for us that we fail not in our effort here in presenting the truth. Our address for the present is Sickleville, Gratiot Co., Mich.

J. L. CUPIT.

J. W. MINER.

NEBRASKA.

SILVER CREEK, MAY 18.—Having received an invitation from some friends in Polk Co., Bro. Blodgett and I came here to do anything that might seem best. We proposed to circulate some tracts, but were told that the people would not read, though they wanted to hear. The United Brethren circulated a subscription paper here last fall to build a "union church, open to all Christian denominations;" and when some of our friends talked of getting an Adventist to come, they said, "No, they are not a Christian denomination." Now our friends refuse to pay their subscription. We have held four meetings with a growing interest, and are very much encouraged. Our meetings are held in the school-house. None who attend are professors. They are quite worldly, but good may be done even among the most careless. We are trying to keep where God can bless both us and the people. We feel the need of God's Spirit. Pray for us. GEO. L. DIEFENBACH.

AMONG THE CHURCHES.—During the last few weeks, in addition to making preparations for the camp-meeting, by way of advertising, etc., I have visited churches.

At Schuyler, two united with the church, and three were baptized. At Fremont three united with the church. Spent Sabbath, May 10, at Blair. Had two profitable meetings. The brethren were in from the country, and all seemed to be of good courage. They are making preparations to attend the Beatrice camp-meeting.

Yesterday I spent a very pleasant Sabbath, with the family of Bro. Kingsley. This brother embraced the truth about eight years ago by reading; and although he has been isolated from others of like faith, he has succeeded in bringing all his children into the love of the truth, four of whom, three daughters and one son, are now thinking of entering into the work as colporters. As some of our dear laborers are being called to other fields, it seems encouraging to see the Lord placing the burden upon others.

We are all looking forward with joyful anticipation to a very profitable camp-meeting at Beatrice, June 4-10. I hope our brethren all over the State will feel a burden for this meeting, and pray earnestly that God may favor us with good weather, and much of his good Spirit. I expect this will be the largest and most important meeting ever held in the State. A. J. CUDNEY.

IOWA.

SIGOURNEY AND DAVENPORT.—The State quarterly meeting of Iowa was held at Sigourney May 1-5. It was a good meeting. Bro. O. A. Olsen was with us, and his labor greatly appreciated by all. The Society was well represented from different parts of the State. Eight out of the twelve directors were present, also other leading brethren. The church at Sigourney seemed to catch the spirit of the meeting, and they did everything that could be done to provide for those who came. Among other important questions, that of opening reading-rooms in the large cities of the State, was considered. All seemed to favor the move. It was thought advisable to open one at Des Moines first, and to remove our depository there, in connection with it. For this purpose several thousand dollars were freely pledged. We hope by

winter to have reading-rooms at Des Moines, and to have our depository comfortably located there. The ministers were located in their fields of labor, and preparations were made for the summer's work. The meeting closed Tuesday night, and the brethren went home feeling of good courage.

Sabbath, May 10, I was with the church at Mt. Pleasant. We had an excellent meeting on the Sabbath, in which nearly all took part. This church has a large representation of young people, whose talents should be thoroughly devoted to God's service. The church is building a new meeting-house. They have it nearly finished. We greatly hope that no discord will ever mar their peace or prosperity.

May 17 I was with the church at Davenport. This little church has been somewhat weakened by removals, but yet they are of good courage. Their meetings and Sabbath-school are well sustained. The company numbers only thirteen, and they are all poor in this world's goods. Quite a number have moved to Dakota and Kansas, yet those that remain took 125 copies of the *Sentinel* for missionary work. Many of our larger churches could do more in this line, and we hope they will.

My eyes are slowly recovering, but they are so weak I can scarcely write any yet. I have many unanswered letters, but will answer them as soon as I am able. E. W. FARNSWORTH.

GENERAL MEETINGS IN CALIFORNIA.

SINCE arriving in California, April 10, I have met with our people in general meetings at Oakland and Healdsburg, and have also spent two days at the Rural Health Retreat at St. Helena. As our readers are aware, at these three points are located the important institutions connected with our cause in California. At Oakland is the office of publication of the *Signs of the Times*. Here is a church of two hundred and twenty members, and the employees of the publishing house number about eighty persons. The general meeting held with this church on the occasion of the quarterly meeting of the State Tract Society, and the annual meeting of the Publishing Association, were profitable seasons for the Oakland church and others who assembled with them. After an absence of nearly six years I was made glad to meet with so many old friends, and also to greet many new ones who have more recently embraced the truth.

When I left California, it seemed as though our publishing house in Oakland was of sufficient size to meet all demands that would ever be made upon it. One may imagine my surprise on returning to find the buildings crowded to their utmost capacity to do the present business. Allowing for an increase of interest in the cause during the next year no greater than that of the year just closed, there should be *immediately* provided more room and more machinery to print the *Signs* and do the other work which increases in a like proportion. It should be borne in mind, however, that we cannot judge of the work, even for the year to come by that of the year just closed; for the forward march of truth is on the scale of greatly accelerated motion. It is not comparable to the inner circles of a whirlpool, only in the rapidity of its work. It is in the scope of its influence more like the outward wakes of the extending circles caused by the pebble that has been dropped into the still waters of the lake. The message of the third angel is rapidly advancing to its loud cry. Shall we not look the situation squarely in the face, and prepare in time to meet the issue before us? The following truthful expression was made by a person at the Oakland meeting: "If our people who have embraced the truth on this coast since these buildings were erected will take stock in the Pacific Publishing Association in the same proportion that those did in the start of this institution, there need be no lack." Will not this be done by our brethren on the coast. Think of it, brethren and sisters, pray over it, and rally to render a fostering care for the Oakland Publishing house.

After the close of the Oakland meeting, I spent two days at the Rural Health Retreat. The capacity of this institution has been doubled since I saw it about six years ago, and the grounds have been greatly improved. This home on the side of Howell Mountain is well termed a Health Retreat. The climate is that of the best on the Pacific coast. The water is pure. The scenery is delight-

ful." With these and the facilities for various kinds of baths and treatment, why may not the afflicted be benefited? Let us upon this coast do all in our power to help the institution by availing ourselves of its facilities for regaining health. Let us direct the attention of invalids to the institution, as a place where they may be benefited. Above all, let every Sabbath-keeper on the coast make up his mind not only to subscribe for the forth-coming Pacific Coast health journal, but to do all in his power to extend its circulation. May we thus extend the cause of health reform, which occupies the same relation to our message as the right arm does to the body.

May 2-4 I was at Healdsburg attending the meeting of the stockholders of the Healdsburg College. While here I had the privilege of speaking twice in the large college hall, which was nearly filled with our people on each occasion. The college building and boarding-house exceeded my highest anticipation, both as to the size of the buildings, the appearance of the grounds, and the regulations at the boarding-house. Having had the pleasure of lodging three nights with the family at the North College Hall (the boarding-house), I will say I was indeed highly pleased. Order, cheerfulness, and harmony seemed to be prominent characteristics of the place. Here at Healdsburg College I had opportunity to see some of the practical results of combining manual labor with mental training. It was refreshing to see such a healthy class of students, who not only had made greater mental progress in the same length of time than they could have done under the ordinary training, but several of them declared that their physical health and strength was better than when they entered the school a few months since.

About two and one-half years ago, when the proposition was made to start the school, the leaders in the project expected, of course, to meet with success in time; but few looked for the present degree of prosperity in so short a time. Already these fine buildings, grounds, and facilities are secured, and a number of students have received a training and have gone forth to labor in various branches of the cause. It appears, however, that the capacity of the boarding-house was taxed to nearly its utmost last winter; and if our people on the coast wake up to a sense of the times we are in, and to the importance of availing themselves of the benefits of the College, the number of students will be more than doubled by next winter. With a natural increase of patronage, it is necessary to provide more room immediately. To do this, means will be needed; but our institution is even now in debt. Pledges have been made for the benefit of the College that should be redeemed as soon as possible. Stock should be taken on such a scale as to relieve the institution from embarrassment. If our people would take hold to carry out the injunction of our Saviour in Luke 12: 33, 34, it seems to me that some of them would soon have means to invest in this College stock, and others might let it have the use of money without interest, so that this leak of interest may be stopped. Our Lord is soon to come, and where can we place our means to have it all tell to any better advantage in fitting a people for his coming than to invest some of it in the College? Let our people take these things to heart, consider them prayerfully, and prepare to speak their minds in a tangible form.

J. N. LOUGHBOROUGH.

THE "PRESENT TRUTH."

Our first number of the *Present Truth* is at last out. We had hoped to issue it in April, but were hindered through lack of help, and the perplexities incident to such an enterprise. It bears many marks of imperfection. Some we hope to remedy in the future. Some, from the circumstances, we could not well avoid. But we hope by God's blessing to make each succeeding number better still.

We have sent a copy to each of the presidents of our State Conferences and tract societies. We have also sent a number of copies to our personal friends and others at our own expense. We trust they will accept them as tokens of our kind remembrance of them, as we have not time nor means to spare to write to so many; yet we would be glad to hear from them at all times. We should also be glad to receive copies of periodicals pub-

lished in the United States, especially when containing matters of interest.

We hope all who can subscribe for the *Present Truth* will do so, and also interest others in this new enterprise, and thus help forward the work in this mission field. Come, brethren; if you do not wish it yourself, pay for one or more copies to be used in England.

But do not let your individual interest for this paper or for those connected with it, detract from your interest in the *REVIEW* and *Signs*. Neither because it is an English publication and cheap should our brethren subscribe for it instead of the *REVIEW*. You have a duty resting upon you to support our church paper. We shall work for it here. The *Signs* is worthy of an earnest support from every S. D. Adventist. It is our pioneer missionary paper for America. We pray that God may especially bless the managers of both of these papers till their mission shall have closed. But what we want you to do is to increase your interest in these papers and the *Present Truth* also. The price is two shillings, six-pence, or sixty cents a year. All subscriptions should be sent through the *Review* Office.

We are of good courage in the Lord. Hearts are hard, and Satan works in England; but God is the same mighty conqueror as of yore. We need the spirit of a Wickliffe, or a Paul—the spirit of the third angel's message—to reach hearts. We ask the prayers of the people of God that we may labor wisely and effectually for the salvation of precious souls for whom Christ died.

Great Grimsby, England. M. C. WILCOX.

CALLS FOR LABOR IN CANADA.

"The harvest is great, but the laborers are few." Never have these words of our Saviour seemed more impressive to my mind than of late, since receiving letters from different parts of Canada calling for help. It seems as though God was preparing the way for the truth to go among the people of this country, if there were only men to bear it to them. I will give a few extracts from recent letters received from scattered Sabbath-keepers, separated many of them by hundreds of miles.

A brother in Ontario who has lately embraced the truth writes: "I commenced to keep the Sabbath with my family on the first Sabbath of the present year. I was led to embrace the present truth through reading books and papers. I feel anxious that some effort should be made to present the truth in this place. I would like to have some idea as to the expense it would incur. We are willing to do all we can to get the truth before the people here. That the Lord may open the way to present the truth here, is the prayer of your brother."

Another writes: "I wish you could come and see us. I have been pleading day and night with the Lord in behalf of my family. . . . I have had a yearning desire for some time to arrange my affairs so that I would be able to spend half of my time in the missionary cause. I have been praying the Lord to send you here. I hope the way will soon open for you to come."

A brother in the city of Toronto says: "We look forward to the time when you will be able to pitch the tent in Toronto, and in the meantime we will do all we can to work up an interest. I have the advertisements for the 'History of the Sabbath' now running through six different papers, and expect to have it in as many more before summer. Have already sold a few copies through advertising." This brother has established a reading-room in that city, concerning which he writes as follows: "There seems to be quite an interest among the people to read on the Sabbath question. I have sold quite a few tracts since I wrote you last. My window, with tracts and books displayed in the foreground, attracts a great many people, who stop and read the titles and the display card hanging up, 'WHO CHANGED THE SABBATH?' I have been quite encouraged of late to see such a growing interest among the people in the truth."

A German preacher writes: "I was traveling for many years preaching the gospel in Michigan, Ohio, Nebraska, Kansas, and Ontario. At present I am not preaching in public. My wife and I are standing alone. In private I labor all I can for the Lord, which is my greatest joy. I have a

great desire to preach present truth among my countrymen. I am waiting till the Lord opens a door for me. I believe our whole mind should be in the work of the Lord."

Another person writes: "We have been the only family of Sabbath-keepers in this part of Ontario for over eight years. We have loaned our papers and tracts, and as time passed we have often felt sad that no one embraced the truth; but I am glad to tell you there is another family here that are keeping the Sabbath. They have not heard a sermon or seen a Seventh-day Adventist minister. They accepted it through reading. They are fine people. We would like much to hear a few sermons. It is my greatest desire to see even a few souls brought into the truth."

Still another writes: "We are anxious to have the truth presented here. I will give you \$20 toward your expenses if you will come."

A brother sending \$25 from a city in Ontario writes: "I hope the time is not far distant when these truths will be preached in this place."

I might add more testimonies of a similar nature that have been received in the past few weeks. I would gladly respond to all these calls by going to labor in all these places, but that is impossible. I can only say to these brethren and sisters, "Pray ye that the Lord of the harvest will send forth laborers into his harvest."

R. S. OWEN.

South Stukely, P. Q., May 18.

Special Notices.

NOTICE.

If those living in the vicinity of Portage, who wish to attend the Wisconsin camp-meeting, will write to R. G. Cowles, of Baraboo, he will meet them at the St. Paul depot in Portage on the 17th. Provision will be made only for those who write.

H. W. DECKER.

REDUCED FARE TO WISCONSIN CAMP-MEETING.

Those paying full fare over the Chicago and Northwestern and the Chicago, Minneapolis, and Omaha railroads to the Wisconsin camp-meeting, will be returned over these roads for one-fifth fare.

H. W. DECKER.

NOTICE TO KENTUCKY.

We will need to have pledges paid on tent fund as soon as our brethren can do so, to pay for our new tents and meet expenses now necessary. Send all money, either for pledges or tithe, to J. B. Forrest (State treasurer), Knob Lick, Metcalfe Co., Ky.; also a statement of the same to Mrs. Bettie Coombs Saxby, Nolin, Ky. May God give us liberal hearts to help his cause. G. G. RUPERT.

MISSOURI CAMP-MEETING.

REDUCED FARE.

At all stations on the M. K. and T. R. R. between Sedalia and the Missouri line, and on the Lexington and Southern branch of Mo. Pacific between Pleasant Hill and Joplin, round-trip tickets to Nevada camp-meeting will be sold at one and one-third the regular single trip rates. Be sure to call for round-trip tickets to Nevada camp-meeting.

The W. St. L. and P. will sell excursion tickets at all stations between the Iowa line and Trenton, to Trenton and return, and between the Iowa line and Macon to Macon and return; also between Moberly and the Northwest Missouri line to Chillicothe and return for one and one-third fare, on presentation of proper certificate. These certificates will be sent to elders, leaders, and clerks, to be distributed to all persons who will attend the meeting. Be sure to get your certificate before purchasing your ticket.

The Chicago, Rock Island, and Pacific give the same reduction. On this road, however, pay full fare to Cameron or Gallatin, and get certificate from Eld. D. T. Jones at the camp-meeting, so you can return for one-third fare.

We expect similar reduction on the Hannibal and St. Joseph. N. W. ALLEN, Sec.

News of the Week.

"Tidings of these things came."—Acts 11:22.

FOR WEEK ENDING MAY 24.

DOMESTIC.

—The village of Caro, Mich., was almost destroyed by fire Monday night.

—Boston has a debt of \$43,277,690, an increase of nearly \$2,000,000 for the year.

—Tin in large quantities has been found in Mason County, West Virginia, causing much excitement.

—Gen. Grant has mortgaged his property at Hillsboro, Texas, to W. H. Vanderbilt. The instrument is dated May 17.

—In the United States the past week there were 187 business failures, against 155 in the corresponding period of 1883.

—In a farm-house eight miles from Portsmouth, Ohio, Samuel Ockerman, his wife, and eldest daughter were burned to death after six small children had been rescued.

—William T. Palmer, the last of Napoleon's guards while on the island of St. Helena, died at Battle Creek, Mich., May 21, aged eighty-four years and five months.

—Burglars penetrated the 20-inch brick wall of the vault in the City Clerk's office at East St. Louis Wednesday night, and carried off about \$2,000 in money and nearly \$20,000 in city scrip.

—The midnight passenger train on the Illinois Central Road was stoned by unknown parties Wednesday night near Hazelhurst, Miss., the windows being broken by the missiles, but none of the travelers were hurt.

—Lieut. Abercrombie will next month leave Portland, Or., with an expedition to investigate the resources of Alaska. He expects to travel about 5,000 miles by November, making a collection of furs and minerals, and taking photographs of the country.

—A railway mail schedule has been perfected between the United States and the city of Mexico. The trip from New York will be made in 6 days and 23 hours, and from the City of Mexico in 7 days 1 hour, the distance between both points being 3,749 miles.

—Boynton, of Milwaukee, who is digging for diamonds near Waukesha, is said to have found two in the gravel strata last week. Such crowds have been attracted to the spot that he has been compelled to build a high fence around the entire claim to keep them away.

—The safety of the Brooklyn bridge can no longer be questioned. Saturday Barnum's whole herd of elephants, twenty-three in number, including Jumbo and the sacred white elephant, passed over the bridge, and nearly all New York followed. It was the biggest day for the bridge since the opening a year ago.

—The losses caused by fires in the United States and Canada during the month of April of this year aggregated \$10,300,000, against an average for the last nine years during the same month of \$7,500,000. Since the first of January the losses have amounted to \$37,550,000, being \$6,000,000 more than for the same period in 1883.

—There are eight cables across the Atlantic Ocean now in use, which cost \$64,400,000; four belonging to the Anglo-American company, which cost \$35,000,000; two owned by Gould's company, which cost \$14,000,000; one owned by the Direct United States, which cost \$7,000,000, and one owned by the Poyer-Quertier company, which cost \$8,400,000.

—When the New York express from Chicago reached Jackson, Mich., Thursday night, three men informed the passengers in the rear coach that they must move into the next car; and as the travelers passed out on the platform they were relieved of all their valuables by the men. The robbery was so skillfully effected that the train moved off before the amazed victims could give an alarm.

FOREIGN.

—The dynamiter Denis Deasy died in Chatham prison Saturday.

—Fire at Liverpool Saturday destroyed property valued at \$500,000.

—A terrible cyclone has occurred in Akyab, British Burmah. Immense damage is reported.

—Eleven lives were lost in a conflagration at Beibazar, in Asia Minor, in which 1,565 buildings were destroyed.

—The French brig Senoria foundered off the great banks of Newfoundland, the crew and passengers, numbering sixty-two, perishing.

—Severe shocks of earthquake were felt throughout the Peninsula of Cyzicus, Asia Minor. Several villages were damaged, many houses were destroyed, and twenty persons killed.

—A gentleman in the French consular service, M. Pognon, will shortly start for the Lebanon, to copy the text of the Assyrian inscriptions concerning Nebuchadnezzar's military operations in Assyria.

—Kaiser Wilhelm, of Germany, has accepted the resignation of Bismarck as President of the Imperial Cabinet. Herr Botticher, the Prussian Minister of State, has been named as Bismarck's successor in the position.

—Private letters to New Orleans say the captain General of Cuba has liberated some desperate criminals upon condition that they join Agüero's band and assassinate him. Agüero is burning and pillaging on his march, and his force is being daily augmented.

—The most remarkable railway accident of the age happened last week near Paris, France. A freight-train on an elevated track went off its rails and fell on a passenger train which was running on a lower level. The engineer of the latter train was killed and thirty-one passengers were wounded.

—France will enter into arrangements with England with reference to Egypt on condition that a date for the withdrawal of the British troops shall be definitely fixed, and that France and Italy be allowed to participate with England in the management of the financial and judicial affairs of the country.

Appointments.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature."—Mark 16:15.

CAMP-MEETINGS FOR 1884.

MISSOURI, SOUTHERN, Nevada,	May 29 to June 3
" NORTHERN, Chillicothe,	June 5—10
NEBRASKA, Beatrice,	" 4—10
UPPER COLUMBIA, Walla Walla,	" 5—16
PENNSYLVANIA, Emporium,	" 11—17
WISCONSIN, Baraboo,	" 17—23
NORTH PACIFIC, Shellwood, Or.,	June 19—30
MINNESOTA, Mankato,	June 25 to July 1
CANADA, Waterloo, P. Q.,	" 26 to " 1
DAKOTA, Madison,	July 2—8
TEXAS, Dallas,	Aug. 1—10
NEW YORK, —, —,	Aug. 14—26
NEW ENGLAND, —, —,	Aug. 20 to Sept. 2
VERMONT, —, —,	" 29 to " 8
MAINE, —, —,	Sept. 4—15

GENERAL CONFERENCE COMMITTEE.

God pleasing, I hope to be at West Windsor Friday evening, June 6, and at Dimondale Sabbath, the 7th.

H. VREYSEY.

The sixth annual meeting of the Pennsylvania Tract Society will be held in connection with the camp-meeting and Conference at Emporium, Pa., June 11-17, 1884.

D. B. OVIATT, Pres.

BRO. A. O. TAIT expects to be with the church at Princeville, Ill., Friday, May 30, and remain to hold meetings for a few days. We trust this will be a time of refreshing to this church. All the friends who can are requested to be present, and none of the brethren should fail to come. Matters of importance are to be considered, and we believe the way is opening for brighter days for the cause here.

B. F. MERRITT.

Publishers' Department.

"Not slothful in business."—Rom. 12:11.

My address until further notice will be Gouverneur, St. Law. Co., N. Y.

H. R. WINCOX, Director.

The address of Eld. Wm. Ostrander is 697 Holliday St., Denver, Col.

For the present the address of D. T. Shireman will be Topeka, Kansas.

BUSINESS NOTICES.

[Under this head short business notices will be inserted at \$1.00 for each notice of four lines or under. Over four lines, 25c. a line. Persons unknown to the managers of THE REVIEW must give good references as to their standing and responsibility. Ten words constitute a line.]

WANTED: A good tailor, one who is a good Seventh-day Adventist. Address Philip Sparks, Cedar Springs, Kent Co., Mich.

RECEIPTS.

Notice of expiration of subscription will be given by special stamp on the margin of the paper. We should be pleased to receive your renewal at once.

NOTICE.—The change of figures on the address labels will be in all cases a sufficient receipt for money sent for the paper. If these changes do not in due time appear, and if books ordered by mail are not received, notice should be given. All other business is acknowledged below.

Books Sent by Express.—M C Fulton, Clara Wood Gibbs, F R Kimball, R A Burdick, R D Hotell.

Books Sent by Freight.—J M Rees, C Eldridge, D A Wellman, Nob T & M Society, A J Cudney, E W Whitney.

Cash Rec'd on Account.—N Y T&M Soc per Mary Taylor \$300.00, Andrew Mead 4.00, S H Lane 3.65, Indiana T&M Soc per S H Lane 46.02, J W Scoles 1.50, H E Hansen 4.25, Wisconsin T&M Soc per H W Decker 703.59, A Crow per T M Steward 10.00, Ohio T&M Soc per Ida Gates 300.00, Indiana T&M Soc per Mrs A F Coats 1.25, T Wm Wilson 1.25, Paul E Gros 5.00, Dakota T&M Soc per Alice Beaumont 116.00, G K Owen per Mich Conf 75.00.

General Conference.—Kansas Con 135.00.

Mich. Conf. Fund.—Sarah A Jackson \$9.65, Libbie Warner 4.00, Lydia Kynett 1.25, Alaidon per J E Bosworth 50cts, Marshall per Sarah Lane 5.00, Leighton per S F Pearson 10.00, Bravo per Thomas Hicks 10.50.

S. D. A. E. Soc.—Donation per Clara E Fairman 4.00.

Mich. T. & M. Society.—Geo A King \$100.00, Lora Lowman (donation) 1.00, Annie Hemming 2.07, Levi Folker 4.93, James Scoles 1.50, Frank Carr 2.40, G T&J Wilson 2.20, E P Giles Dist 1 1.00, J G Benton Dist 1 1.00, W H Boyce 60cts, Mrs Sarah Lane 3.63.

Inter. T. and M. Soc.—Mads Jorgensen, \$5.00, Margaret Wahl 1.00, Andrew Olsen Sr 10.00, Mrs Fidella Jordan 1.00, Ernest Maas 5.00, W B Palmer 5.00, Sarah Cash 5.00, Thomas Bickle 12.00, A L Breed 1.00, T E Thorp 2.50, F M Crandall 2.50, Martha Mortensen 50cts, Mrs Laura D Biggs 10.00, Eld O A Olsen 10.00, Jennie N Olsen 10.00, James Pease 10.00, Jorgen Poulsen 5.00, Lars Madsen 2.00, H P Johnson 50cts, Dr P M Lamson (deceased) 10.00, Mrs E Dunscombe 10.00, C W Low 1.00, H A Ham 5.00, Wm Moulton 10.00.

Chicago Mission.—Per Mrs A Crow \$8.00.

European Mission.—Vesta J Olsen \$5.00, James Pease 5.00, Mrs Laura D Biggs 2.00, H P Johnson 50cts, T M Biggs 25cts, Dr P M Lamson (deceased) 10.00, Mrs Julia Tuck 2.00, Mrs E A Goodrich 1.00, Mads Jorgensen 5.00, Harriet Silver 5.00, Margaret Wahl 1.00, Andrew Olsen Sr 10.00, Mrs Fidella Jordan 1.00, Ernest Maas 5.00, Mrs L Smith 5.00, W B Palmer 5.00, R P Hanson 2.00, Sarah Cash 5.00, Thomas Bickle 12.50, Alex Paton & wife 25.00, L F Furgerson 3.33, G W Sheldon 10.00, A Friend 1.00.

English Mission.—George Coleman \$5.00, James Pease 5.00, C F Saxby 3.00, Henry Hendrickson 2.00, Mrs Laura D Biggs 10.00, R P Starns 5.00, H P Johnson 50cts, Elizabeth Seeber 1.00, Mrs A J Moulton 5.00, Addie Moulton 5.00, Ida Moulton 3.00, Mrs E A Goodrich 1.00, Margaret Wahl 1.00, Andrew Olsen Sr 10.00, Mrs Fidella Jordan 1.00, Ernest Maas 5.00, Mrs L Smith 5.00, Mrs Susan Howe 5.00, A Friend 5.00, Sarah Cash 5.00, Thomas Bickle 12.50, Mads Jorgensen 5.00, Harriet Silver 5.00, S F Furgerson 3.33, T E Thorp 2.50, A W Low 5.00, Emily C Campbell 1.00.

Scandinavian Mission.—H R Johnson \$10.00, Mads Jorgensen 5.00, Alex Paton 25.00, Margaret Wahl 1.00, Andrew Olsen Sr 10.00, Mrs Fidella Jordan 1.00, Ernest Maas 5.00, R P Hanson 4.00, Thomas Bickle 10.00, Sarah Cash 5.00, C S Linnell 2.00, Wm Sanders 5.00, C H Jorgensen 2.00, Mrs Laura D Biggs 2.00, P E Danielson 10.00, Jorgen Poulsen 5.00, James Pease 5.00, Lars Madsen 3.00, Henry Hendrickson 2.00, H P Johnson 50cts, T M Biggs 25cts, Neils Johnston 1.43, Mrs E A Goodrich 1.00.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect December 30, 1883.

GOING WEST.				GOING EAST.			
STATIONS.				STATIONS.			
Mail.	Day Exp.	Pass.	R.Okt. Pass.	Mail.	Local Exp.	Auto Exp.	San. Pass.
am	am	pm	pm	Dep.	Arr.	pm	am
6.35	7.30	8.30	9.40	Port Huron		10.40	1.26
8.18	9.12	9.30	6.49	Lapeer		8.58	12.07
9.07	9.55	10.10	7.05	Flint		8.15	11.38
10.45	10.30	10.45	7.26	Durand		7.05	11.05
11.45	11.22	11.50	7.50	Clansing		6.04	10.15
12.40	12.06	12.22	8.08	Charlotte		6.21	9.55
11.40	1.05	1.18	10.20	Arr. { BATTLE CREEK { Dep.		4.20	3.65
pm	1.25	1.23	pm	Dep. }	Arr.	4.15	8.50
	2.10	2.17		Vicksburg		3.22	8.10
	2.20	2.28		Schoolcraft		3.58	1.16
	3.09	3.19		Ossopolis		2.16	7.21
	3.50	4.06		South Bend		1.30	6.41
				Haskell's			
	5.25	5.52		Valparaiso		11.30	3.25
	7.45	8.10		Chicago		9.10	7.35
pm	am	pm	Arr.	Dep	pm	pm	pm

The Review and Herald.

BATTLE CREEK, MICH., MAY 27, 1884.

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The Missionary society of the Battle Creek College is doing a very vigorous and efficient work. Read their appeal in our T. and M. department this week.

A postal from Bro. Shireman dated Lawrence, Kansas, May 22, says that the camp-meeting has commenced with a large attendance and a deep interest.

The editor of the *Pacific Leader*, a new spiritualist paper issued in Oakland, Cal., says that there are fifty thousand professed spiritualists on the Pacific coast.

According to the *Banner of Light*, of May 24, 1884, the *Spiritual Record* speaks as follows of the recent death of the youngest son of the Queen of England: "The amiable and clever Prince was, like some, if not all, his nearest relatives, a spiritualist, not from hearsay only, but from personal observations of spiritual manifestations."

The Springfield (Mass.) *Republican* says of the condition of Turkey: "The love of liberty and the ability to enjoy it wisely have steadily grown in Crete in the last 15 years, and if any considerable expression is given to the feeling, *decaying Turkey* will find it difficult to suppress it now, *perplexed and almost helpless* as she is before the grave problem which the state of Egypt presents to her."

WHAT IS THE USE?

An old subscriber asks us to state through the REVIEW the year when modern spiritualism arose, and where and how it originated. Only about three months ago, there was given a long article in the REVIEW, occupying two numbers, 7 and 8 of

the present volume, on the subject of spiritualism, giving all the particulars called for and many others. Should we state all the facts again, would they be any more likely to be read now than then?

TENTS FOR THE MINNESOTA AND DAKOTA CAMP-MEETINGS.

We are making arrangements to have family tents to rent at these camp-meetings, and those of our brethren who wish to rent tents will do well to speak early. Those in Minnesota will write to Eld. John Fulton, Mankato, Minn.; those in Dakota will write to Eld. A. D. Olsen, Howard City, Miner Co., D. T. O. A. OLSEN.

THE LOS ANGELES CAMP-MEETING.

MAY 13, 9 P. M. Our camp-meeting at this point (near five hundred miles south-east of Oakland, California) is half over. Besides the 60x96 preaching tent, there are twenty-four tents pitched, and some sixty of our people are camping upon the ground. The outside interest evenings and last Sunday was good. On Sunday evening every seat in the large tent was filled, and about one hundred stood outside to listen. The tent was nearly filled this (Tuesday) evening to hear a lecture from the temperance charts. The cause in this part of the State is new, and the season has been so backward that the attendance of our people is not as large as it would otherwise be; but a good work is being accomplished for our people who are here. Sr. White is here, and renders great aid in her discourses and talks to the people. This camp-meeting will tend to give great strength and character to the work in this part of the field.

J. N. LOUGHBOROUGH.

OHIO CAMP-MEETING.

DEAR Brethren and Sisters: This important meeting will probably be held from the middle to the last of August, and continue over two Sabbaths. The location will be given in due time. The success of this meeting will not depend upon a few hard-working men who will do all in their power to make it the best meeting ever held in the State, but it will rest upon every church and Sabbath-keeping company in the State.

WHAT WE KNOW YOU DESIRE.

To see your children, friends, and neighbors embracing the precious truth that has gladdened your hearts.

You want to hear the truth presented by the best men we have in the field. In a word, you want to see the cause of God prospering in your home, neighborhood, village, city, and throughout the State, as you have never seen it in the past.

You want plans laid and executed that will bring this about, but if we wait with folded hands for these servants of God to come to our town or city with God's message of light, time may close, and the Judge say, "It is done," ere we wake up to the awful fact that we have been "unprofitable servants,"—that we have failed to do what we might have done to place our children, friends, and neighbors where divine rays of light might shine upon their darkened minds. How can we accomplish this? is a question of more importance than all earthly considerations. Our camp-meetings present one of the best means to accomplish this.

You do not want the tent companies throughout the State to lose ten days or more of the best time in the year for holding tent-meetings by stopping their meetings and shipping their tents to the camp-ground at an expense of means and valuable time, all that you may have a less convenient and pleasant shelter than you could provide yourselves at a trifling expense.

You want to see one hundred family tents on

the ground where you saw fifty last year. Hundreds not of our faith should attend these meetings, who would not do so unless invited and made welcome in our family tents. Here is a missionary field where we may gather sheaves of golden grain for the heavenly garner.

TENTS.

We have been corresponding with several tent-makers that we might secure the best tents for the least money possible. We can get tents made of 8 oz. duck, 12x14, with wall 4½ feet; height of center pole 10 ft.; with fly, ventilators, poles and pins, all ready to set up, at the low price of \$19.00. The freight would be added. Without fly and ventilators, \$12.50. These prices are not guaranteed for any length of time. We should have one hundred new tents on the camp-ground this fall owned by our people. Begin to arrange your affairs so as to be on the camp-ground the first day of the meeting prepared to care for yourselves and precious souls for whom Christ died. Order a tent at once. Do not say, "If I knew I could go, I would;" but if prevented by sickness or other insurmountable obstacles, arrange for some one to represent you with the tent. You will not need to pay for the tents until about camp-meeting time. We all want it said to us, "Well done."

Address me, for further information, at Mesopotamia, Trumbull Co., Ohio.

R. A. UNDERWOOD.

ILLINOIS CAMP-MEETING.

We have found at Peoria a favorable opening for our annual camp-meeting. The fair grounds, with commodious buildings, are freely offered us. The grounds are within the city limits, and have street-car accommodations.

Peoria is the second city in the State, and several railroads center here. The importance of this meeting is second to that of none ever held in our Conference. We confidently expect our people will make a general rally, and that there will be the largest representation of Sabbath-keepers ever assembled together in the State. The time will be either from Aug. 19-26 or from Aug. 26 to Sept. 2, as will best suit the General Conference Committee. Definite notice will be given in due time.

Now, brethren, is the time for us to begin to lay our plans, and get ready to attend, and let us work right up to them, and then *be sure to come*. Let us say to the world with its cares, as Abraham said to his young men, "Abide ye here, . . . and I . . . will go yonder and worship." Brethren, your help is needed, and you need the benefits of the meeting. Advance steps will be taken, and instructions given which you cannot afford to miss.

Special rates are already promised on some of the roads, and we confidently expect all the roads centering here will grant us reduced rates.

We expect to have the city, and the country for twenty miles around, thoroughly canvassed before the meeting. We would be glad to have any of our brethren who have thoughts of canvassing and doing missionary work, give us their addresses, and inform us when they could commence. Will our brethren scattered abroad who have friends in our State, and especially in and around Peoria, do all they can to have them attend our camp-meeting.

R. F. ANDREWS, for Com.

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